

# Sober Remarks

ON

A Book lately Reprinted at Boston,  
Entituled,

*A Modest Proof*  
Of the Order and Govern-  
ment settled by CHRIST  
and his Apostles in the  
Church.

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*In a Letter to a Friend.*

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*The Second Edition.*

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If any Man consent not to the Words of our Lord  
JESUS CHRIST. He is proud, knowing  
nothing. From such withdraw thy self.

O Timothy, keep that which is committed to thy Trust;  
avoiding profane and vain Babblings. 1 Tim. 6.

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*Solis Canonicis Libris debetur Fides;*

*Ceteris omnibus Judicium.*

Luther.

*Surge Veritas ! Ipsa Scripturas tuas*

*interpretare ; quas Consuetudo non novit,  
nam si nosset, non esset.*

Tertull.

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Boston in N. E. Printed for Samuel Gerrish,  
and Sold at his Shop near the Brick Meet-  
ing-House in Cornhill. 1 7 2 4.

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2007 Remarks

A Book lately, Reprinted at Boston,  
Britain,

A New Proof



and his  
**Errata.**  
Church.

**P**Ag. 6. last line but one, Read *books*, P. 30. l. 19. For  
their, R. *that*. P. 66. l. 17. R. *assumed*. P. 67. l. 19.  
R. *Ambiguity*. P. 71. l. 8. R. *Things, one of which* —.  
P. 76. l. 6. R. *had and exercised*. P. 100. l. 17. R. *think*.



Small Church Library  
London

Printed for James Gorton  
and Sold at his Shop near the British  
Museum in Cornhill.



The Publisher  
To the READER.

**Y**OU have here a 2d Edition of the Letter, containing SOBER REMARKS on a Pamphlet lately reprinted at Boston, entitled A Modest Proof, &c. Which Letter has met with such Approbation, as that the first Impression was bought up in about a Week's time; and being chiefly dispos'd of in the Town and Neighborhood, there was not opportunity to disperse it in some distant places in the Country, where perhaps it is most needed. Hence the Bookseller has been encourag'd to go upon another Edition, in a larger & fairer Character. Some little Alterations have been made in the Book, particularly by convenient Sections & Divisions, to accommodate the Reader. Also the Additions & Corrections propos'd in the Advertisement, at the end of the former Edition, are in this remember'd in their proper places. There is nothing new inserted, that's material; save a Hint in Pag. 31. [Bishop Lloyd's Testimony.] — Of these Things, it was tho't proper to give the Reader Notice here.

AS to the Modest Proof, I think it is a Collection of the main Scripture Arguments on the Episcopal Side; some of which are there given us in the best Light, & the whole represented in a manner not un- plausible: insomuch that many of the Author's Party upon it's first appearing among us, voted it a perfect Peece, boasted of it as unanswerable, & at length publickly challeng'd us to make a Reply. Would it not then have justly incurr'd the Imputation of Indolence, or Cowar-

## To the READER,

*Cowardise, or been call'd a yielding the Victory, to have suffer'd that Pamphlet to be spread among us, without endeavouring a modest Defence of the Principles, therein struck at, under the character of Errors, full of Sacrilege & Presumption, & of dangerous Consequence to Religion: which nevertheless are held by us agreeable to the Faith and Order of the Gospel! And wou'd not our Silence have flush'd the Pride & Vanity of our zealous Opponents, & betray'd us to their insulting Triumphs, & given their Modest Proof a sort of publick Sanction!*

*THESE Reflections speak the Propriety & Seasonableness of the following LETTER; wherein that Treatise is faithfully examin'd & perhaps fully overthrown. And after this, many have not been able to help being in pain for, and pitying a baffled Author, that seems to despair of any tolerable Defence, and capable of little else but a bold Forhead, & slight of Hand. However, a Defence hath been promised, and we expect it will be a very learned & rational one; since so many able Men have lately appear'd in the Cause: one or other of which we hope will be at leisure, and have Zeal enough, to engage in that Work: A Work well worthy the Application of their best Powers, and the good Management of it, of peculiar Importance to their Cause; which is like to suffer greatly, if the Modest Proof can find no body to stand up in its behalf, or if its Defenders betake themselves to the too common Artifices of deceiving, and put us off with bold Assertion, instead of Sober Argumentation.* 6 AP 64 March 25. 1724.

*N. B. There will speedily be publish'd A Reply to Mr. Barclay's Short Proof of the Divine Right of Episcopacy; which is design'd as an Appendix to the Sober Remarks. And our Antagonists had best make one work of it, and answer both together.*

*The*



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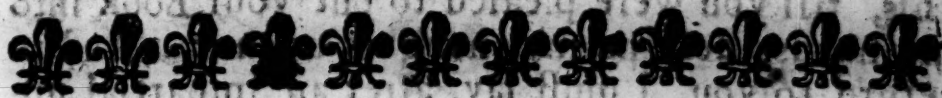
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**Sober**



# Sober REMARKS

On a BOOK, Entituled,

*A Modest Proof of the Order & Government settled by Christ & His Apostles in the Church ;*

In a Letter to a Friend.

S I R,



HAVE receiv'd and read the Book you lately sent me, entituled, *A Modest Proof, &c ;* in which the Author's profess'd Design is, to represent to the World what was the Primitive Model or Form of Church-Government : what was settled by our

Saviour and his Apostles, in this point, and that from what is recorded of the Matter in the Books of the New Testament. Pag. 1.

I observe the Book is said to be Reprinted at Boston. I don't remember, that I ever saw any former Edition, nor had I opportunity to peruse this,

this, till you were pleased to put your Book into my hands, desiring my thoughts upon it. And in return to you, I must say, after an impartial unprejudic'd Perusal, I am far from thinking, that the Gentleman hath made a just Representation of the *Form of Church Government settled by our Saviour and his Apostles*; or, that he hath been able in any measure to prove *his own Model* from *what is recorded in the New-Testament*. I can by no means joyn with the *Publisher*, who in his *Preface* is pleas'd to call the Author's Arguments *convincing*; and yet I am sensible the Book is, for the most part, plausibly written, and seems likely enough to draw unwary Persons into the same unhappy Mistakes, that the Author himself labours of. I should therefore have thought it a piece of good Service, if upon the Book's first coming forth, any Body had presently follow'd it with a futable Answer. And I suppose, an Answer would have been given to it, with convenient speed, if it had not happen'd in *this* as it often does in other cases of the like nature, that even those who wish the Work done, are loath to be themselves the doers of it, and wait and hope that some other Person of better Capacity, or more Leisure, will undertake it. — But now since the Book hath been suffered (whether for this or for other Reasons) to pass for several Months without any Answer, perhaps some may be dispos'd to question whether it be expedient to take notice of it, at this distance of Time, and at such a Juncture.

However, Since (I observe) the Book is recommended as proper to be put into the hands of the *Laity*; since (you tell me) Numbers of Copies have



have been industriously dispers'd through the Town and Country ; and this Author ( I hear ) is glory'd in as unanswerable ; and some unwary Readers ( as I said ) it's probable enough, may be captivated with the specious shew of *Scripture-Argument* he brings : upon these Considerations, I cannot but incline to agree with you in thinking it convenient, and not yet out of season, to defend our selves, and *put into the hands of the Laity* some just and proper Remarks on the Treatise lately recommended to them. For it's better to run the hazard of a few severe Censures, than by a criminal silence to betray so important an Interest as we are engag'd in, and tamely suffer any of our too unthinking Children or Neighbours to be seduced from what we look upon to be *the Order of the Gospel*. Therefore, altho' I might very well excuse my self from the Task you urge me to, by pleading the better ability of others to undertake it, and the pressure of my own Affairs, which require my utmost Diligence and Application; yet being sensible that others will be ready to make the same Excuses, I am not willing that the consideration of any private Inconveniencies shou'd discourage me from attempting to do a publick Service. In compliance then with your repeated Desires I shall endeavour now ( in the fear of GOD and by His Help ) to point out, and confute the most considerable Errors in the Book you sent me : I say the most considerable, because I don't intend to waste my own Time, or exercise your Patience, with Remarks upon every thing of smaller Consequence, that is liable to exception in our Author; but shall only

take notice of such Passages as seem most likely to lead his Readers into wrong Notions, in matters of importance : of which sort I shall mention four or five, before I come to that, which is the great Design of the Book.

§. 1. The *First* is in *Page 2d.* Where he says, *That the Church, however otherwise disquieted, yet heard little or no noise made for above 1400 Years about this point of Church-Government, save that one AERIUS started a Debate, but had so few to second him, that it died with himself and left his Name on Record among HERETICKS.* — Here it's worth while to enquire, *WHO* it was that rank'd him among *Hereticks* for his opinion about Church-Government ? Why truly *Epiphanius* was the first; who is generally observ'd to have been too warm in his Temper, and rash in his Censures, tho' otherwise a worthy good Man. — And then was it *only* for this opinion, that he condemn'd *Aerius* ? No indeed ; but he charg'd him with *Heresy* in another Point ( which may well render that Father's Judgment suspected ) It was his asserting the *Unlawfulness* of *praying* for the *Dead*. *Aerius* appear'd *against* this Superstition ; and *Epiphanius* ( a Defender of it ) *therefore* call'd him a *Heretick*. The Truth is ( as one \* observes ) these two Heresies of *Aerius* concerning the *Parity of Bishops and Presbyters*, and the *Unlawfulness of praying for the Dead*, are much of the same Nature ; and *Epiphanius's* Confutation of them both, equally Learned and Satisfactory : for it is observable,

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\* *Tong's Defence &c. Pag. 30, 31.*

that

that in the same place where he condemns that monstrous Heresy of the Identity of Order, He fairly confesses, ' That by the two Orders of *Presbyters* and *Deacons* all Ecclesiastical Offices might be performed.' What need then of the *Prelate* so fiercely contended for? -- To this I shall only add the Words of Learned Bishop *Stillingsfleet*, who says, If *Aerius* was a *Heretick* for holding the *Identity of Order*, it is strange that *Epiphanius* should be the first Man that should charge him with it; and that neither *Socrates*, *Sozomen*, *Theodoret*, nor *Evagrius*, before whose time he liv'd, should censure him for it. And why shou'd not *Ferom* have been equally animadverted upon, who is as express in this, as any Man in the World? As to the matter it self (says the Bishop) I believe upon the strictest Inquiry, *Medina's* Judgment will prove true, that *Ferom*, *Austin*, *Ambrose*, *Sedulius*, *Primasius*, *Chrysostom*, *Theodoret*, *Theophylact*, were all of *Aerius's* Judgment, as to the *Identity* of both *Name* and *Order* of Bishops and *Presbyters* in the Primitive Church †. To these, it is certain, the Bishop might truly have prefixed the Names of *Clemens* of *Rome*, and *Poly carp*, two of the most ancient and venerable among the Fathers. But at this rate so many of the Fathers (and those too of the highest esteem and note) will be branded with *Heresy*, that we shall never know hereafter, when we may lay any Stress upon the Judgment and Authority of *Fathers*. It was therefore honestly and wisely done by our *Author*, not to meddle with *them* in the

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† *Iren.* pag. 276, 277.



present Controversy, but to found his supposed Proof wholly upon the *Scriptures*, of whose *Authority* there can be no suspicion. *Scripture Evidence* before is sufficient ; and will be convincing to US for ever. And if our *Author's* ill Success in this Attempt, don't prove too great a *Discouragement*, I hope that others of his own Church will ( for the time to come ) imitate the good Example he hath set them, in keeping close to the *Scriptures* ; and not make the *Fathers* their Refuge on all occasions and place their confidence in them : who can by no means be allowed to be a certain foundation to build upon, Since ( as Dr. *Sherlock* \* justly observes ) *they many times contradict themselves and one another* ; So that ( he tells us ) it has often made him smile, with a mixture of Pity and Indignation, to see what a great noise *Roman Disputants* make among *Women and Children* and the meanest sort of People, with *Quotations* out of *Fathers* and *Councils* ; whom they pretend to be all on their side ".--- But were the *Authority of Fathers* of ten times greater weight than it is, yet but very few, even among the *Learned*, ( especially in this remote part of the Earth ) ever have any opportunity fully to inform themselves, what *their Judgment* was. And I can never think it wise or safe to put a Controversy of any importance, on such a Foot, as that a few *Learned Men* may contradict one another at pleasure, and all the World beside want either *Learning, Book, or Leisure*, to examine thorowly who speaks the *Truth*, and who denies it.

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\* *Preserv. against Popery.*

I shall only add, with respect to the foregoing Passage, that as all the *Fathers* abovementioned were plainly of opinion, that *Bishops* and *Precbyters* were not two distinct *Orders*, nor invested with any different *Powers*, by Divine Institution; and as many other *Fathers* might have the same Sentiments, who have not left their Opinions upon Record about it; and as scarce any Body of great Antiquity (except such whose Writings are known to have been shamefully corrupted) so much as *seems* to be otherwise minded; so it is very certain, that almost the whole *Christian Church*, both *Protestant* & *Popish*, were of the same opinion, about the time of the *Reformation*.

§. 2. What the Mind of the *Romanists* then was, may be learn'd from Bishop *Burnet's History of the Reformation*, which tells us, \* That it was the common Style of the Age, to reckon *Priests* & *Bishops* as the same Office: — and from Dr. *Willer's Synopsis Papismi* †, where he proves from the *Papal Decrees*, that the *Romanists* held all *Ministers* indifferently to be the *Apostles Successors*.

Again, That the *Protestants*, whether of the *Church of England*, or of *Foreign Churches*, were all agreed in the same Opinion, is no less certain, whatsoever our *Author* may suggest to the contrary.

As for the *Church of England*, the Generality of it's *Bishops* and *Divines*, from the beginning of the *Reformation*, for a long while (tis well known) expressly disclaimed the Necessity and Divine Right

of Diocesan Episcopacy; and own'd the *Foreign Churches*, who were without it, to be *true Churches* of CHRIST.

In the Days of King Henry the 8th, when Things were tending to a Reformation, The Book entitled, *The Institution of the Christian Man* (which was compiled by the Body of the Clergy, approved by both Houses of Parliament, and published by the King's Command) expressly says, *In Novo Testamento nulla mentio facta est aliorum Graduum aut Distinctionum in Ordinibus, sed Diaconorum vel Ministrorum, et Presbyterorum sive Episcoporum*: That is, "In the New Testament, there's no mention of any other Degrees or Distinctions in Orders, but of Deacons or Ministers, and Presbyters or Bishops. — In the Reign of King Edward the 6th, Arch-Bishop *Cranmer*, in his Answer to the King's Questions (approved by the other Bishops) hath these Words, *The Bishops and Priests were at one time, and were not two Things, but both one Office, in the beginning of Christ's Religion*. Upon the Revival of the Reformation, at Queen *Elisabeth's* coming to the Crown, the learned Bishop *Jewel*\* delivers the like Acknowledgement; not as his own private opinion, but as the Sense of the Church of England. In *St. Jerom's* time (saith he) there were *Metropolitans, Arch-Bishops, Arch-Deacons*, and others: but *Christ* appointed not these Distinctions of Orders from the Beginning. These Names are not found in all the Scriptures. *This is the Thing we defend.* *St. Jerom* saith, *Seiant Episcopi &c. Let Bishops under-*

\* See *Stillingf. Iren.* pag. 392. \* *Apol. part 2. ch. 3. div. 5.*



stand, that they are in Authority over Priests more by CUSTOM, than by Order of God's Truth : and that they ought to govern the Church in common. Again, *Jerom* saith, *Idem est &c.* A Priest is the same with a Bishop ; they are both one thing ; and the Churches were at first govern'd by the common Advice of the Priests. — The Bishop cites *Erasmus* saying, *Id Temporis idem erat Episcopus, Sacerdos, & Presbyter* : These three Names (Bishop Priest and Presbyter) were at that time (*Jerom's*) all one. — He also alledges that of *Austin*, *Secundum honorum vocabula, quæ jam Ecclesiæ usus obrinuit, Episcopatus Presbyterio major est.* “ The Office of a Bishop is above the office of a Priest (not by Authority of Scriptures, but) after the Names of Honour, which the Custom of the Church hath now obtained”. Thus Bp. *Jewel*.

Yea, Archbishop *Whitgift* himself, speaking of the Government of the Church of England by Bishops in his Time, says ||, “ It is well known, that the manner and form of Government used in the Apostles time, and expressed in the Scripture, is not now observed ; but hath — been altered : — neither do I know (saith he) any learned Man of a contrary Judgment.

And indeed at the Reformation, Prelacy was establish'd in the Church of England, on a very different Foot from that of Scripture-Institution. For not only in King *Henry* the VIII's Reign, but likewise in King *Edward* the VI's, the Bishops took out Commissions from the Crown, by which they were to hold their Bishopricks only during

the King's pleasure, and were impowered in the King's name, as his *Delegates*, to perform all the parts of the Episcopal Function : and Arch-Bishop *Cranmer*, ( that excellent and holy Martyr ) set an Example to the Rest in taking out one of them \*. So that in those Days, they made them no other than the King's *Ministers*, as Dr. *Heylen* himself confesseth †.

I think these Things are sufficient to satisfy any Man, that the Church of *England* never pretended Diocesan Episcopacy to be of Divine Institution, before the Reign of King *James* the First. And even in that Reign, matters were not carried so high, as to deny the Validity of Ordination by Presbyters. “ For when some that had been ordain'd by mere Presbyters, offer'd themselves “ ( in King *James*'s time ) to be consecrated “ Bishops in the Church of *Scotland*, Dr. *Andrews* “ ( Bishop of *Ely* ) moved this Question, *Whether* “ *they shou'd not first be Episcopally Ordain'd Pres-* “ *byters, that they might be capable of being admit-* “ *ted into the Order of Bishops ?* But Archbishop “ *Bancroft* ( a most rigid Assertor of Episcopacy ) “ answered, *There was no need of it, since Ordina-* “ *tion by Presbyters was valid.* The Bishop of *Ely* “ yielded ; and immediately without repeating “ their Ordination as Presbyters, they were con- “ secrated Bishops ||. — It was an observation of our famous Mr. *Davenport*, † That the Claim of Apostolical Institution, or Divine Right, was what King *James* himself ( whether out of Poli-

\* *Burnet's Hist Reform. Abridg. Edit. 4. pag. 274.* † *Hist. Edw VI.*

|| *Hichman's Apol. pag. 38. cited by Mr. Pierce, Vind. part 1. pag. 167.* † *Church's Charter. pag. 79.*

cy, which he call'd his *King-Craft*, or out of his insight into the Scripture ) would not suffer them to pretend in his time.

I shall only add here ; I cannot learn whether there has been even in *England*, to this very Day, properly any publick and express *Affertion* of the *Divine* Right of Prelacy, either by Parliament or Convocation. I think no such thing can be found either in the *Thirty nine Articles*, or in the *Homilies*, or in the *Form of Ordination*, or in the *Common Prayer-Book*, &c. Unless it may be tho't contain'd in the *Preface* to the *Book of Ordination*, where there's a Hint that seems to carry such an Aspect ; but I believe will appear too slender a Foundation, to build much upon, in the present Case : especially if we remember *Who* were the *chief Compilers* of that Book ; and what Reason we have ( from what has been already observ'd ) to conclude, They were of the Judgment, That *Priests and Bishops are by GOD's Law one and the same*, and that the Episcopal Dignity is rather by *Custom*, than by *Divine Institution*. — And 'tis memorable, that the lower House of Convocation taking occasion ( *Decemb. 11. 1702.* ) to send to the upper House a *Declaration* for the *Divine Right*, it gave *Offence*. They were accus'd of ascribing *too much* to Episcopacy : and many of their own Body dissented, upon this ground, that, however true the Doctrine might be, yet they questioned the LEGALITY of asserting it, being apprehensive of the danger of making any *Declaration* of that Nature, in Convocation, without a *Royal Licence*. — Upon this the Assertors beg'd the Bishops to take the Doctrine into their mature



Consideration, and to support it, and discourage the contrary. But such was their Lordships wise Caution, that they would not comply with their Desire, and even *refus'd to satisfy them, that they did not dissent from them in this point* ||. And I know not whether since that time there has been any publick and legal Establishment of the 'fore-said Doctrine.

And now, as to the Judgment of the Protestants of *Foreign Churches*, Dr. *John Reynolds* ( the Oracle of the University in his Day ) shall be my Voucher, who tells us in his Answer to Sir *Francis Knowles*, " That they who for this *Five Hundred* " Years have been industrious in Reforming the " Church, have tho't *that all Pastors* ( *whether* " *call'd Bishops or Presbyters* ) have, according to " the Word of GOD, like Power and Authority. " Besides Bishops, & Professors, and other learn- " ed Reformers and Martyrs of our own Nation ; " he instances in the *Waldenses, Marsilius-Patavi-* " *nus, Huss, Luther, Calvin, Brentius, Bullinger,* " *Musculus, &c.* And afterwards he avers it to " be the common opinion of the Reformed " Churches in *Switzerland, Savoy, France, Ger-* " *many, the Neiberlands, Hungary and Poland.* This of Dr. *Reynolds's* is a very comprehensive Testimony \*. And yet our Author is pleased to say ( Page 3d ) That at the Reformation *the greatest and most considerable part of the Reformed Church, retained the ancient Order & Government :* which indeed is very true, if rightly understood ;

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|| Vid. *Calamy's Abridg.* vol. 1. pag. 637, &c.

\* *Cal. Def.* part 1. p. 89.

but if he means ( as, if he intends any thing to his purpose by it, he must mean ) to perswade his Readers, that the greatest part of the Reformed Churches retained *Bishops*, as an Order of Men by *Divine Institution* distinct from and superior to Presbyters, This I think is a great Mistake, as hath been already ( I suppose ) sufficiently proved. However it is a Mistake which I have observed ( with some surprize ) several of the Episcopal Writers boldly running into : the reason of which, I presume is, That in some of the Foreign Protestant Churches *Titular Bishops* were, and still are retained. I hope therefore, if not to hinder this Misrepresentation from being obtruded on the World any more, yet to prevent it's being a Snare to some, by proving from their *own Authentick Writings*, that those Foreign Churches ( tho' they keep up the Name, yet ) look upon a Bishop as nothing more than *Primus inter Pares*, a sort of *standing Moderator* among his Brethren ; and that they allow no Power to a Bishop ( as of Divine Institution ) which they deny to Presbyters.

The Truth of this will be as clear as the Sun to any Body, that will be at the pains to consult *the Harmony of their Confessions*. It would be tedious to cite Passages from them all. I shall therefore only mention the Words of the Confession † set foremost, ( with which all that retain'd a nominal Episcopacy do agree ) which are full to my purpose, and run thus ; --- *Data est omnibus in Ecclesia Ministris una & æqualis Po-*

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† Harm. Conf. Sect. II, Ex Helv.

*restas five Functio. Certe ab Initio Episcopi & Presbyteri Ecclesiam communi opera gubernarunt : nullus alteri se prætulit, &c.* “ The Power or Office given to the Ministers of the Church, is the same and equal in all. Certainly in the beginning the Bishops and Presbyters did with a common Consent and Labour govern the Church. One did not lift up himself above another, nor usurp a greater Power or Authority : ——— Notwithstanding for Order’s sake, some one of the Ministers called the Assembly together, propounded the matters to be consulted upon in the Meeting, also gathered the Sentences ( or Judgments ) of the Rest ; and finally took Care, as much as in him lay, that there might arise no Disorder ” ——— So that it appears very plainly, that those Churches abroad, which retained the Name of Bishops after their Reformation, yet acknowledged no Superiority, or Distinction of Powers & Orders, among the Ministers of CHRIST.

I shall only subjoyn here a Testimony or two. Dr. *Stillfleet* in his *Irenicum* ( Pag. 411. ) having enumerated many Protestant Cities & Places, whose Church-Government is in the hands of *Superintendents*, adds upon it, ——— “ All these acknowledge no such thing as a Divine Right of Episcopacy, but stily maintain *Ferom’s* opinion of the primitive Equality of Gospel-Ministers. And in the Account of *Denmark*, for the Year 1692 ( said to be written by the Lord *Molesworth* ) I find these Passages ; There are ( says he ) Six Superintendents in *Denmark*, who take it very kindly to be call’d *Bishops* and  
“ my



“ my Lord. -- There are ( he adds ) also Four in  
 “ Norway. These ( he observes ) have no Tempo-  
 “ ralities ; keep no Ecclesiastical Courts ; have  
 “ no Cathedrals, with Prebends, Canons, Deans,  
 “ Subdeans, &c. But are only *Primi inter Pa-*  
 “ *res* ; having the Rank above the inferior Clergy,  
 “ and the Inspection into their Doctrine and Man-  
 “ ners. ” And the Bishops in *Sweden* are in the  
 like Condition. Writers speak very diminutively  
 of their Power. The Author of *the Present State*  
*of Europe* for the Year 1705. observes, They re-  
 tain little more than the Name, and a bare prima-  
 ry sort of Superiority over the other Superinten-  
 dents ; the Establishing of the *Lutheran* Reli-  
 gion having deprived them of the Ecclesiastical  
 Jurisdiction, which they exercised before the Re-  
 formation \*.

In fine, Let me add a Hint relating to the  
 Church of *Scotland*, which is too excellent a  
 Branch of the Reformation to be omitted. Great  
 Pains have been taken by some to make the first  
 Reformation there look as if it had been *Episcopal* ;  
 because for a while there were *Bishops* ; and be-  
 cause there were *Superintendents* appointed for  
 the Direction of the *Church-Affairs*. But if we  
 look into the *History* of those Times, we shall find  
 that the Bishops were *obtruded* upon the Church,  
 by the Court ; and the Superintendents were only  
 a *temporary Expedient*, for the necessity of the Day,  
 appointed by such too as were most Anti-Episco-  
 pal in their Judgment. And ( what is worth ob-  
 serving ) the Superintendents and Bishops were

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\* *Vid. Anderson's Def. pag. 189, 190.*

both in subjection to the *Assembly of Ministers*. So that notwithstanding *them*, it appears that at the Reformation the Church of Scotland was *Anti-Prelatical*. They that would see this matter argu'd, may consult the Learned Mr. *Jameson's Nazianzeni Querela* || ; with a late Book entituled *Memoirs of the Church of Scotland* †, where it is particularly debated, and set in the clearest Light.

I have now said enough ( I suppose ) to refute our Author's Mistake, when he insinuates, That the greatest Part of the *Reformed Church* retained *Prelacy*.

§. 3. The next Passage I shall take notice of, is in the 5th. Page, where our Author says, *Perhaps at the bottom 'tis none of the least Prejudices against Episcopacy, that they of that Perswasion have generally asserted the JUST RIGHTS and PREROGATIVES of PRINCES, --- and accordingly have maintained the Doctrines of NON-RESISTANCE and PASSIVE OBEDIENCE, &c. ---* Now, This is a Conjecture, I believe, the Gentleman had much better have let slept in his own Bosom ; for, as he had no occasion to expose it, so I think it will be far from doing him or his Cause any Service. In short, I know of no judicious Dissenters, that plead for the Doctrine of *Resistance*, any further than it must be asserted by all, who can heartily thank GOD for our glorious Deliverance from Popery, and arbitrary Power by the late King WILLIAM of blessed Memory ; and for the pre-

*sent happy Settlement of the British Crown in the illustrious House of HANOVER : and thus far I am sure the Church of England hath, and still does generally concur with us in asserting it ; unless OCCASIONAL PERJURY is much more practised by some sort of Persons, than ever Occasional Conformity was by others. If therefore our Author strains his beloved Doctrines of Non-Resistance and Passive Obedience, so far as to strike at the Revolution and present Settlement, I suppose the Church of England will boast little of such a Defender, and her Rival-Government ( as He is pleas'd to call it ) will less envy her such a Champion. But if the Gentleman holds these Doctrines in such a limited Sense, as is consistent with his being a Loyal Subject to his present Majesty, King GEORGE ; then the Dissenters and He are much better agree'd in the Point of Civil Government, than He seems willing to have the World imagin ; and there appears no just Foundation for the above-mention'd Censure. Tho' I must confess, I cannot but close with another Remark, that follows it, viz. It's certain, there is too much of a CARNAL and WORLDLY Spirit, that keeps this Debate ( about Church-Government ) so long alive : and there is little hope it will die, till Christians be more animated with the true Spirit and Temper of the Gospel.--- But on which Side the Fault lies chiefly, GOD knows. I would humbly say, in this Case, as David to his Father Saul, Let the LORD be Judge ; and judge between Me and Thee !*

§. 4. I shall take Notice of one thing more ( tho' it comes in here a little out of Place ) before I

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proceed to that which is the *great Point* in Controversy ; because I would not be interrupted in the consideration of that, by turning aside to examin any incidental Passages foreign to it. The Thing I refer to, is what our *Author* tells us, Page 12. "*That the DEACONS, whose Ordination we have an Account of in the 6th Chapter of the Acts, were invested with some share of the Apostolic Office, particularly of Preaching & Baptising, as well as managing the Public Stock of the Church.*" Now I might here observe the *Limitation* of this Episcopal Deacon to *Preaching and Baptising* ; and might ask the Reason, Why he may'nt likewise be allow'd to administer the *Lord's Supper* ? For it shou'd seem, They whose business it is to dispense one Seal of the Covenant, must certainly have Authority to dispense the other too. If not, where's the Rule or Reason, for the Division of them ? -- But not to insist on this. --- One wou'd a little wonder how our *Author* shou'd fall into this unaccountable Notion, since he himself tells us ( in the foregoing Page ) "*That the OCCASION, DESIGN and MANNER of Instituting this New Order is FULLY set down in the same Chapter* ; and there is nothing there concerning either of *these*, that can give a Man the least Suspicion of such a Thing. What then he founds his opinion in this matter upon, seems to be what he mentions presently ; That he soon after finds *Philip preaching and baptising at Samaria, and Stephen disputing and doing great Wonders and Miracles among the People.* And because he finds one Deacon disputing, and another *preaching and baptising*, He thence unadvisedly concludes, *it cannot be*  
*doubted*

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doubted, but that *they and all the Rest, of whom we have nothing upon Record, were invested (by virtue of their Ordination to the Office of Deacon,) with Authority to preach and baptise; notwithstanding, from the full Account we have of the occasion, design and manner of their Institution, nothing more evidently appears, than that the whole and only Business, they were ordained for, was to serve Tables.* — Now, if this Reasoning will serve the Turn, it would be the easiest thing in the World, by an *Argument* exactly parallel, to destroy the foundation of *our Author's* Distinction between Bishops and Presbyters, and all he hath built upon it, together with it; and so dispatch all the Remainder of his Book in two or three Sentences.

For, if we may trust him, page 46, he finds *James the Just, who (He tells us, some suppose) might be one of the 70, advanced to the APOSTOLIC Order.* From whence (to imitate *his* way of arguing) it cannot be doubted but that this *James, & all the Rest of the 70, were by virtue of their Commission (Luk. 10.) invested with the Apostolic Power and Authority; although from that Chapter in which we have a full account of the occasion, design, and manner of sending forth the 70, nothing more appears, but that the whole Business they were commission'd to, was only to preach the Gospel, heal the Sick, and cast out Devils.* And so, by our Author's own method of reasoning, the 70 will be of the same Office and Order with the Apostles; and the whole Design of his Treatise will be superseded. — But not to insist on the Destructiveness of this Argu-

ment of our Author's to his whole Book besides : the plain Truth of the Case is this ; That, after the Ordination of *Philip* to the Office of a *Deacon*, it pleased GOD to *advance* him ( and he might do so by others of his Brethren likewise, for ought we know ) to an Office of greater Usefulness and Honour, and send him to *preach the Word and Baptise* ; for which he had the *Warrant* of the *Holy Spirit*, which enabled him to *cast out Devils* and *heal Diseases*, in testimony of his Mission from GOD. ( *Act. 8. 6, 7.* ) But surely this is no *Warrant* to *Deacons* in our days, ( who are not under the immediate direction of the same Spirit ) to presume to do the same things.

The Office, which *Philip* was promoted to, was that of an *Evangelist*. We read ( *Act. 21. 8.* ) of *Philip the Evangelist, which was one of the Seven*, that is, one of the seven that were appointed to *serve Tables*, *Act. 6.* *Philip*, who was originally a *Deacon*, in process of time, and it's like pretty soon became an *Evangelist*. Having for some time used the Office of a *Deacon* well, He purchased to himself a good Degree, and merited a higher Station in the Church. Our Author owns the *Deacons* to be inferior to *Presbyters* ; to the *seventy and others of their Order* ( as he speaks ) who he says go by the name of *Prophets* in a Gospel-sense, *Ministers of the Word* ; *Pastors*, and *Teachers*, and *Evangelists*. — All these he makes to be but various Appellations of the same Order of Men, that is, *Presbyters* ; as will appear to every one that reads his 13th and 14th Pages, however inconsistently he may afterwards express himself. He makes  
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these *Teachers & Evangelists* to be a *distinct* Office & Order from the *Apostles*, and from the *Deacons*: inferior to the *Apostles*, and *superior* to the *Deacons*, as in the Pages refer'd to. Now this Gentleman lays it down for an indisputable Maxim elsewhere ( pag. 13, & 56. ) That altho' all *Apostles* were *Presbyters* and *Deacons* ; the superior Office or Order including the inferior ; yet not *vice versa*. Every Teacher ( he tells us ) was not an *Apostle* : We may add ; Nor was every Deacon a Teacher, by the same Rule, the inferior Order or Office not including the superior. According to his own Principles then, at the time when *Philip* is styl'd an *Evangelist*, he must be a *Presbyter* ( or of the Order of the seventy ) and so *superior* to a Deacon. And it is more than probable, that *Philip* received his preferment *before* his going abroad and dispensing the Word and Sacraments in *Samaria*. What tho' there's no mention made of any *second Ordination* he had for this End ! Yet since he is expressly call'd an *Evangelist*, and did the *Work* of an *Evangelist* ; our *Author's* own Principles will oblige him to suppose, that the *Deacon* did not of his own *Head* take upon him to execute the higher Office of an *Evangelist* or *Prophet* ; but was impower'd by some *new* Commission from the *Apostles*, ( who had before ordain'd him a Deacon ) or else that he had an *extraordinary* and immediate Call from G O D. And let him chuse which of these he will, it is equally destructive to the Pretences of his *Episcopal Deacon*, who ( by virtue of an Ordination to this inferior Office only ) presumes to *Baptise & Preach* : Works, no ways belonging to his Office, and

and what truly a *Presbyterian* Deacon ( However despis'd by the Adversary, and however they would scoff at him for any such Pretences ) might perform as *warrantably* as the *Church of England*-Deacon. I have some where met with it, That a High-flying Worthy once call'd a preaching *Bishop*, a preaching *Coxcomb*. Methinks this might with much more propriety be apply'd to the preaching *Deacon* ; a thing which the Scriptures know nothing of. I am sure there's no Countenance for it from the Case of *Philip*. Much less from the Case of *Stephen*, the Proto-Martyr ; for, suppose *him* to have done all that *Philip* did, we must conclude then he had the like Preferment, and did not act in the Capacity of a *Deacon* ( or an Officer inferior to a *Presbyter* ) but of a *Minister of the Word*, as well as *Philip*. — Yet since *Stephen* did nothing but what ( considering the extraordinary Gifts and Graces, which many other Believers besides Ministers, had in those Days ; I say, since he did nothing but what ) a common Christian, in the like case, might have done, the Argument from him appears so much the weaker and more groundless.

I'm sure the *History* of the Primitive Institution of Deacons, in the 6th Chap. of *Acts*, makes very clearly *against* the *preaching* Deacon. The Evidence there against him shines so bright at the very first View, that it is a wonder how any who are not Slaves to an Hypothesis, can ever list a Word in his Favour. It is very obvious, The Apostles ( who had hitherto sustained that Care chiefly ) judged the *serving of Tables* an intolerable Burden to them, and what they cou'd not attend with-

without neglecting too much their better and more proper Work, the Ministry of the Word. *It is not Reason (say they) that we should leave the Word of GOD, and serve Tables.* And therefore they instituted an inferior Order of Men, to attend **THIS BUSINESS** (of serving Tables) that so the Preachers of the Gospel (being discharged from this heavy incumbrance) might give themselves continually to Prayer and to the Ministry of the Word; which being essential parts of the Ministerial Office, they durst not delegate these (however difficult) unto others to perform for them. From whence we may very reasonably conclude, when Philip was sent by the Spirit to preach and baptise, that he was unloaded of his former cares & labours as a Deacon, in order to his more closely attending to his new Work: and some other Person, doubtless was ordained (if there were occasion for it) to serve Tables in his stead.

And yet further to confirm my point, we may observe, that the Apostolical Directions concerning Deacons, exactly harmonize with the Tenour of the Institution. In 1 Epist. to Tim. 3 Chap. the Apostle gives some Rules about Deacons, and states their necessary Qualifications (agreeing with Acts 6. 3.) none of which have any special immediate Reference to the Work of Preaching: altho' in the same Chapter where the Apostle is describing the other Order of Men, the Bishops or Presbyters, he sets it down as one essential stroke in their Character, that they be apt to teach (able to teach others, and by sound Doctrine bold to exhort and convince the Gainsayers, as he elsewhere explains



plains himself) which we may well assure ourselves, wou'd have been prescribed as a necessary qualification of a *Deacon* likewise, if it had been the Will of GOD, that *Deacons* should ordinarily be *Preachers* of the Word. But instead of that, He only requires that those of this Order should be Men of Piety, Prudence, Gravity, Temperance, Generosity and the like. — I hope therefore none of our *Deacons*, that are ordained (as I wish they all were when they have *first been proved*) will be drawn to doubt, whether they be of *Apostolical Institution*, only because they are not called upon to Preach ; since 'tis plain it never was the Will of GOD they should, but that they give themselves to the *Ministry of Tables*, the *Lord's Table* and the *Poor's* ; as the Church of England in her Ordination, explains it ; declaring there, *That it appertains to the Deacon's Office to assist the Presbyter in distribution of the holy Communion, gladly and willingly to search for the Poor, the Sick and Impotent, that they may be relieved : Praying that they may be modest, humble, and constant in their Ministrations.*

But thus much for the *Deacons*.

¶ I proceed now to consider, with our Author, the *Order and Government settled by CHRIST and his Apostles in the Church*. And here the Gentleman's principal design is to prove, that there were two distinct Orders of Gospel-Ministers instituted by CHRIST himself ; a *Superior Order* now commonly called *Bishops*, invested with *Authority* to govern the Church, and ordain proper Officers in it, as well as to preach the Word and

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administer the Sacraments: and an *Inferior Order*, commonly called *Presbyters*, who were instituted only to preach the Word, and administer the Sacraments, and had no power of Ordination or Jurisdiction committed to them. I say, this is his principal design; for as to the Order of *Deacons*, which was instituted by the *Apostles*, he well observes, pag. 13. *That there is no debate about them; save in the point that hath already been considered, viz. Whether the Deacons were by their Ordination invested with Authority to preach and baptise; which (I suppose) I have sufficiently proved they were not.*

§. I. In prosecution of what I have said to be our Author's great Design, he refers us to the *Mission*, first of the *Twelve*, Luk 9. and afterwards of the *Seventy*, Luke 10. Upon which he truly observes pag. 10. *That they were both sent forth with the SAME Commission, and the SAME Power to preach the Gospel, to cast out Devils, to heal Diseases, and almost in all things with the same Instructions concerning their Conduct.* And yet he tells us, pag. 11. *That it is most certain they were two distinct Orders of Gospel Ministers.* — But upon what the pretended Difference of Order between them can be founded, I must confess it is not easy to me to conceive. Yet to confirm this Point by Testimony, he tells us, page 10. That Calvin scruples not to call the 70, in Dignity less than the *Apostles*, next in Office to them, &c. But it must be observed here, that in this he imposes on his Readers; for Calvin is there describing *Evangelists*; of whom he affirms roundly that they  
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were inferior to the Apostles ; but he mentions the 70 only *transiently*, and speaks *doubtfully* of their subordination to the Twelve. *Per Evangelistas, eos intelligo, qui quum dignitate essent Apostolis minores, &c. Quales fuerunt Lucas, Timotheus, &c. ac FORTASSIS etiam septuaginta Discipuli, quos secundo ab Apostolis loco Christus designavit.* He only says of the 70 Disciples, that they were appointed *after* the Apostles, (referring to the time of their Mission, not the degree of their Dignity ; as seems evident from the scope of the place ) and that *perhaps* they were *inferior* to them.

And whereas our *Author* mentions two Instances of a difference in the Mission of the 12 from that of the 70, *viz.* Their more solemn *Inauguration* to their Office, and their being particularly called *Apostles*, &c. I would observe, as to the first Article, that it does not appear to me, but that the *Inauguration* of both was *equally solemn*. What tho' we do not read of our Saviour's *praying* in so solemn a manner before his sending out the 70, as before the Mission of the 12, yet that argues little ; for there were many things that *Jesus* did ( as the Evangelist *John* remarks ) which are *not written*. And then having sent out the 70, as our *Author* owns, upon the *same Errand*, and with the *like Powers*, 'tis highly probable the *manner* of their Mission was alike solemn. But then suppose there was *no* such solemn Prayer before the Mission of the 70, as we read preceded the Mission of the 12, that makes no difference ; since we cannot be sure that our Saviour's Prayer on the night before, did immediately and peculiarly refer



refer to *their* Mission ; because, I suppose we sometimes read of our Saviour's making like solemn Prayer, when *no* remarkable Events followed, nor any known extraordinary occasion was the Ground thereof. — And now as to his other Instance that the 12 were particularly honored with the Title of APOSTLES, in Distinction from the 70, this may possibly be a mistake ; for when we are told *Luk. 10. 1. After these things the Lord appointed OTHER 70 ALSO, and sent them out,* ( with the same Instructions and Powers ) it may be very well read, *other 70 Apostles*, altho' it is not so expressed. And indeed our *Author* is pleased ( in *pag. 19.* ) to say of the 70, that they were CHRIST's *Messengers and Ambassadors, so far as their Commission extended.* Now he over and over confesses their Commission was the *same* with that of the 12 ; and therefore ( according to his own Rule ) the honorary Title of *Apostles* belong'd equally to them. And here it's worth while to observe, That however diminutive he may make the name of *Disciples* to be, 'tis no other than what the *Eleven* were distinguished by, when they received their Commission. *Mat. 28. 16.* They are called, *The Eleven Disciples.*

He offers *two Arguments* further to show that the 12 and the 70 were two distinct orders of Gospel-Ministers. *First, That they are never numbered together, but in two distinct Classes* --- How often ( pray ) are they numbered so ? We don't find the 70 spoken of above twice, that is, at their *Mission*, and upon their *Return* ; and this *separately* or by themselves ; the 12 not being mentioned in the Story. We don't any where

( that I remember ) find the 12, and the 70, mention'd in the same place, and numbered in two distinct Classes. And as for the *Apostles being still called 12 and not 82*, ( that is easily accounted for ) inasmuch as the Mission of the 70 was a *temporary & occasional* thing ; and we never read of any *second* Mission, or further imployment of them, as *Apostles* or *Preachers*, after their *Return* from the Mission we have an Account of. Whereas the other 12 were still employed on every occasion, and generally were with their Master, as his special Attendants.

And now for his *second* Argument, ( which he boasts will put the matter out of all dispute ) *What a solemn Work* ( says he ) *was there, at the translation of one from the number of Disciples, that he might be reckoned with the Eleven, and succeed to Judas his Apostleship ?* And again, pag. 41. he bids us remember, *that the WHOLE SEVENTY could not fill up the Chair of ONE APOSTLE, &c.* But there is no weight in this, if we consider what were the *necessary Requisites in that Case*, viz. an Immediate Call, extraordinary Gifts, having been an Eye-witness to the Life, Sufferings and Resurrection of CHRIST, &c. and that CHRIST at his Ascension left *none other* Ministers in Commission but the *Eleven*. For as to the 70, they were not in Being then, as *Ministers of the Word* ; their Commission having *expired* long before, and *not* being *renewed* as was that of the *Eleven*. And then, I suppose, it is uncertain, whether *Matthias* was of that number, were they still in Commission. So that, putting these things together, it appears, that *Matthias's* succession to *Judas* in the

the Apostleship ( however solemn Work there was about it ) affords no manner of Argument for a *Difference of Order* between the 70 and the 12.

§. 2. And truly whatever *Distinction* between them may be pretended, sure I am, it could not be *that* which our Author would fain prove between *Bishops* and *Presbyters*. For neither the 70, nor yet the 12, had any power given them at their first *Mission* to *ordain Officers*, or to govern the Church ; nor indeed could they : for at this time there was no Gospel-Church to be governed, or to have Officers settled in it. Nor doth it appear that the Commission of the 70 ( *Luk. 10.* ) was any thing more than *temporary* ; for tho' our Author is pleased to speak of them once and again, in such a manner as seems to intimate, that they are often mentioned in the New Testament : yet I don't remember, nor can I find that we ever read any thing of them, after their *Return* from this Mission ; as I hinted before. And indeed, I cannot tell whether the *Twelve* would, by virtue of their Commission *at this time*, have had any Authority either to *baptise* or *preach*, after our Lord's Ascension, if their Commission for these things had not been renewed. For CHRIST himself thought it needful, to give them a *new Charge* to teach and baptise, at the same time that he committed to them the Powers of Government & Ordination, just before his Ascension.

To this purpose Mr. Sage ( a considerable Writer, of the Church of England ) saith, || “ It

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|| Vindic. of the Princ. of the Cyp. age. Ch. 6. Sect. 5.  
Vid. *Andersf. Def.* pag. 78.

“ is



“ is most obviously observable, in the Evangelical  
“ Records, that the Christian Church was  
“ not ( could not be ) founded, till our Lord was  
“ risen, seeing it was to be founded upon his  
“ Resurrection. ( He goes on ) Our Martyr  
“ Cyprian ( as appears from his Reasoning on di-  
“ verse occasions ) seems very well to have known,  
“ and very distinctly to have observed, that *the*  
“ *Apostles themselves got not their Commission to be*  
“ *Governours of the Christian Church, till after the*  
“ *Resurrection.* And no wonder, for this their  
“ Commission is most observably recorded, *Joh.*  
“ *20. 21, &c.* No such thing is any where re-  
“ corded of the *Seventy* : Nothing more certain  
“ than that their Commission which is recorded,  
“ *Luk. 10.* did constitute them only temporary  
“ Missionaries & that for an Errand which could  
“ not possibly be more than temporary. That  
“ Commission contains in its own bosom clear  
“ evidences, that it did not install them in any  
“ standing Office in the Christian Church, *which*  
“ *was not yet in Being,* when they got it. Could  
“ that Commission which is recorded *Luk. 10.* any  
“ more constitute the 70 standing Officers of the  
“ Christian Church, than the like Commission re-  
“ corded *Mat. 10.* cou’d constitute the *Twelve* such  
“ standing Officers ? But it is manifest that this  
“ Commission did not constitute the *Twelve*, Go-  
“ vernours of the Christian Church ; otherwise  
“ what need of a *new* Commission to that pur-  
“ pose after the Resurrection ? Presumable there-  
“ fore it is that St. Cyprian did not at all believe  
“ that the 70 had any Successors, Office-bearers  
“ in the Christian Church, seeing it is so ob-  
“ servable,

“servable, that they themselves received no Commission to be such Office-bearers.” Thus Mr. Sage. And with him many other Episcopal Writers do agree. Particularly the late Bishop Lloyd, expressly affirms, That the Disciples, to whom Christ Administred his Supper, *were not then in Orders, but were Lay-men; for* (says he) *it was before our Lord's Death, and he did not ordain them till after his Resurrection\*.*

At least thus much is certain, that without further Powers given them after our Saviour's Resurrection, the Apostles themselves must never have gone to the Gentiles. For in our Lord's Commission to them, (*Matth. 10.*) they are expressly charged *not to go into the way of the Gentiles, but only to the lost sheep of the house of Israel.* From whence it will follow either that the 70 had a larger & more honourable Commission than the Apostles had at first, and so were superior to them; or that the Commission of the 70 was but temporary; or if it were perpetual, yet that it never was extended by CHRIST beyond the Circumcision. I think no fourth Supposition can be made; so that one or other of those three must be allowed. And which ever our Author thinks fit to grant, it will be the confusion of his Scheme. Besure he won't be willing to grant the first, that the Seventy had a larger and more honorable Commission, and were superior to the Apostles. And I think no body ever yet supposed it. Nor will the second please him better; for if the Commission of the seventy was but tempo-

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\* Ser. on *Act. 2.* 42. pag. 17. & 43.

rary, and expired upon their return to their Master, then it will follow, that CHRIST left not *two*, but only *one* Order of Officers in his Church, at his Ascension. If therefore he should chuse the *third* supposal ( which at first view seems most favorable to his cause ) that the Commission of the *seventy* did not expire, but that it was confined to the *Circumcision*, yet neither will this serve his Turn : For if the Commission of the 70 was not extended by CHRIST to the *Gentiles*, then we have no concern at all with it, nor did CHRIST leave any other Officers in Commission at his Ascension, that had any thing to do with the *Gentiles*, besides his *Eleven Apostles* ; but to *Them* he committed the whole Care of discipling all Nations, preaching the Word, administering the Sacraments, governing the Church, and ordaining others to assist and succeed them in this important Charge ; and promised for their encouragement, to be with *Them* and their Successors in it always, even to the end of the World. Now if CHRIST, at his Ascension, left *no other* Officers in Commission besides his *Eleven Apostles*, or no others in a Commission that extended unto the *Gentiles*, then all that our Author advances under his *first* head, concerning the Commission of the *Seventy*, comes to nothing. For whether that Commission was temporary, or whether it was restrained to the *lost sheep of the house of Israel*, we are alike unconcerned with it. And so likewise all the pains he takes under his *second* head, to show how the Office of the *Apostles* and the Office of the *Seventy*, were distinguished from each other, will be found to be labour spent to



no purpose. For since we never read that CHRIST extended the Commission of the *Seventy* to the *Gentiles*, it will thence follow, either that he suffered their Commission to expire, or that he left it confined to the *Jews* : And take it which way you will, you can find still but *one* Order of Officers instituted by CHRIST himself, with whom the *Gentile* Churches have any thing to do.

§. 3. As to the *most* of what the Gentleman says besides under his *second* general head, I have no controversy at all with him. For I readily acknowledge what he asserts *pag. 17.* " That the  
" Commission given by our Saviour to the Apostles  
" after his Resurrection, was *unlimited & uni-*  
" *versal*, not only in respect of *power* to discharge  
" all acts of Religion, relating either to *ministry*  
" or *government* ; but also in respect of *place* ;  
" They not being confined to any particular *Pro-*  
" *vince*, but sent to the whole *World*.

And ( tho' some of the Instances he gives, won't bear scanning, yet ) I firmly believe as he says, *pag. 22, 23.* " That it appears the Apostles  
" had ( *some sort of* ) Authority over other  
" Pastors and Teachers in the Church, from se-  
" veral Instances of their exercising of it, in  
" several respects and ways, recorded in the sa-  
" cred History. And I will venture to say fur-  
" ther, that during the *Infant-State* of the Christi-  
" an Church before the Canon of the *New Testament*  
" was completed, ( without which the uninspired  
" man of GOD could not be *thoroughly furnished*  
" *unto every good work* ) it was absolutely necessary,  
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that some kind of Jurisdiction over the *uninspired* Pastors of the Churches, should be committed to such men as the *Apostles*, who being under the immediate Conduct of an *infallible Spirit*, might be able as often as occasion required, with all Authority to charge and direct the other Pastors *how to behave themselves in the house of GOD*. A notable Instance we have of this, *1 Tim. 3. 14, 15.* where notwithstanding the singular advantages *Timothy* had had to inform himself about the Work of an *Evangelist*, by his intimate acquaintance with the Apostle *Paul*, and frequent attendance upon him; yet the *Apostle* is afraid, that if he should be hindered from coming to him; so soon as he desired, *Timothy* might be at a loss how to discharge the Trust reposed in him; and therefore he writes unto him the solemn Charges, Exhortations, and Instructions of that Epistle, that *he might know how he ought to behave himself in the Church of the living GOD*. And not satisfied with this, he followed it with a *second* Epistle on the same Design afterwards.

Now, if it be evident that the *Apostles* had some sort of Jurisdiction over other Pastors; and if it be also evident that there was an absolute necessity, *at that day*, that some such men as they should have such Jurisdiction; it may very naturally be inquired, *Whether there is the same necessity since, that some of the Ministers of the Gospel should have a like Authority over others throughout all Ages?* And, *Whether the Scriptures teach us, that this is the Will of GOD?*

As to the *first* of these Inquiries; it is very obvious on two Accounts, That the *same Reason* does

does not hold in the nature of the thing it self, for a superior power in some Ministers over others now. For, *first*, there are no Officers in the Church in these later Ages, under the Conduct of an *Infallible Spirit*, to issue out directions and commands to others on emergent occasions. Nor indeed is there any body on this side *Rome* that pretends to it. Now it's thought by some of great name and judgment, That the higher Degree of Authority and Sway, which the *Apostles* had above others, was owing very much to their extraordinary Gift of *Infallibility*, of *discerning Spirits*, and the like, which were peculiar to them. And indeed there's the greatest difficulty ( as Mr. *Baxter* observes ) to discern how much of their power over Presbyters or Bishops was *merely* from the Excellency of their Gifts & Privileges, and how much might be ( if any was ) from their Supremacy of Office and Imperial Authority. Nor, *secondly*, is there the same *Need* that there should be any such infallible Rulers in the Church now, that there was in the *Apostles* days ; because the *Canon of Scripture* being now completed, every Minister of the Gospel hath an infallible and perfect Rule to direct him in his Administrations. To this purpose our *Author* ( pag. 33 34. ) acknowlegeth, " as *that* the Gospel-Doctrine being once sufficiently attested and confirmed by " miraculous operations, there was no further " need of continuing them ; So, that some Things " peculiar to the *Apostles*, such as, their being " *Infallible Guides* in delivering the Doctrine of " the Gospel, their *unlimited Commission*, &c. had " a particular Respect to the *first Planting* of the



“ Gospel, and the erecting and constituting of  
 “ the Christian Church in the World : which  
 “ when performed, these extraordinary Powers  
 “ ceased. ——— Since therefore the same Reasons don’t hold good *now* for a superiority of some Ministers over others, we have no ground to believe that such a superiority ought to continue still, unless the *Scriptures* teach us notwithstanding, that it is *the Will of GOD* that this superiority should be standing and perpetual in the Church. And this is what our *Author* endeavours to prove under his *third Head*.

But before the Examination of his Arguments here, I must premise, that he and I are agreed, that the *Apostles* were invested with *some Powers*, *that were extraordinary and temporary, and expired with their Persons* ; and that therefore in *these* they could have no Successors. Again, We are agreed, that the *Apostles* were invested with other powers *that were ordinary and designed to be perpetual*, in which they were to have Successors, who should possess them throughout all Ages. And with an eye to their Successors in these ordinary Powers, it was that their Lord promised to *be with them always to the end of the World*. Hence, seeing we are both agreed in these two things, ( and have ( I think ) the concurrence of all the World, both Conformists and Non-conformists, with us in them, ) the only thing that remains to be disputed is, *Whether that Jurisdiction which was exercised by the Apostles over other Pastors, was one of their Ordinary Powers, in which they were to have Successors ? Or, Whether it was a Power only Extraordinary and Temporary, in which*

which they were to have no Successors, but to expire with their Persons ?

Now here the force of Truth hath constrained our Author to make an acknowledgement, which is in effect at once to give up his whole cause. For he himself in his 33d page, reckons the Jurisdiction the Apostles had over all Churches ( and by consequence over the Pastors of them also ) among those Powers that were extraordinary and temporary, and expired with their Persons : By doing which, he hath ( I say ) in effect at once given up his whole cause ; for hereby he hath cut himself off from all possibility of proving, by the Instances he gives, any ordinary power of Jurisdiction in the Apostles over other Pastors. For supposing he had given ten thousand Instances, in which the Apostles exercised an Authority over other Pastors, yet all these might be, for ought he or any man else can tell, not by virtue of any ordinary power, they were intrusted with, in which they were to have successors ; but only by virtue of that extraordinary Power, in which they were to have no Successors, by which he acknowledges it was, that they had a Jurisdiction over all Churches. So that here I might very fairly withdraw my hand from the Table ; for the Gentleman hath himself put it out of his own power to prove any thing by the Argument he makes use of. And yet I suppose it was not want of Thought, but force of Truth, and unavoidable Necessity, that drew him into this Acknowledgement, so fatal to his own Argument. For any man that will be at the pains to examin the Instances he hath given of the Apostles Authority  
over

over other Pastors, and will then carefully look over the Epistles to the *Corinthians*, *Philippians*, *Timothy* and *Titus* ( to mention no more ) will presently find many Instances just like the most of those given by our *Author*, ( nay some of his may be taken into the number also ) in which the Apostle *Paul* exercised an Authority over *Timothy*, *Titus*, *Epaphroditus*, and others, whom Episcopal Divines account *Bishops*. Now this observation being so very easy, forced our *Author* upon this unhappy Dilemma, either to affirm that the Apostle exercised an Authority over such as Episcopal Divines account *Bishops*, by virtue of his ordinary Power [ for no man is able to give me any tolerable Reason, why his Government over *Bishops* should be grounded on an extraordinary Power, and yet his Government over *Pastors* be by virtue of his ordinary Power ] that was to be perpetuated in the Church ; which would be to set up an ordinary Officer in the Church by divine Institution superior to *Bishops* ; a thing contrary to the declared sense of our *Author* and his Brethren : or else, to avoid the ill consequence of this, he must say, that this Authority of the Apostles over all Churches and Pastors was one of their Extraordinary Powers ; which sort of powers he elsewhere acknowledges expired with their persons, and that they had no successors in them. And this latter Inconvenience he hath thought fit to choose, though it be no less destructive to his own Argument, than the former, as I have shown above.

I have already said enough ( I suppose ) to satisfy every intelligent unprejudiced Person of the



the Weakness and Inconsistency of our Author's Proofs of his own Scheme. However I am content to follow him still longer, with Remarks upon some further Passages, in which he more and more weakens and perplexes the Cause he pleads for.

Pag. 35. he says, *That no part of the Apostolick Office is more necessary to be of perpetual duration in the Church, than their authoritative Inspection over the ordinary Pastors.* Now that there is no necessity of this *in the nature of the thing it self* (to omit what hath been said before) any man may satisfy himself, if he will but impartially inquire, whether the Ends of Government are not as well answered, the Interests of Religion as effectually promoted, and the Church as well guarded against Errors, Schisms and Corruptions, in those Countries, which acknowledge no Superiority in Pastors one over another, as in those two Kingdoms, that are the only Protestant ones, in which such a Superiority is held to be of Divine Institution? — And that our Author hath as yet proved no Necessity of this from the *holy Scriptures*, has been (I hope) convincingly shown.

¶ We may now proceed to consider what He further advances (under his third general head) to confirm His Point, from the *Scriptures*. Several Texts he brings, to prove that the *Apostolick Office* (he must here especially point at the power of *Inspection* over Churches and Pastors, or else he says nothing to the purpose) *was not extraordinary and temporary*, but design'd to be standing and perpetual.

§. 1. In the *first* Place, He draws an Argument from the *Commission* in *Matth.* 28. 19, 20. Where **CHRIST** enjoyns the *Apostles* to teach all Nations, whom they should disciple, to observe all things whatsoever He had commanded them, and gives them a *Promise* to be with them to the end of the World. This he calls their *full* and *last Commission*: by this therefore they must stand or fall, and the Gentleman must despair of his Cause, if this will not support it.

Now there's nothing contained in this, but what is the work of *ordinary Ministers* or *Pastors*. Only Teaching and Baptizing, which are the undoubted work of *Presbyters*, are here *expressly* mention'd: but indeed we must interpret this Text, in the utmost Latitude, so as to take in all ministerial Powers, of Ordination, Discipline, & Government, as being necessarily imply'd. Here's the grand *Charter* for our Office, and all the Power that any can justly claim, must be here included. And the *whole* of the ordinary Power here imply'd, belongs to all those, unto whom the Commission extends. Now it was given (our Author owns) not merely to the *Apostles*, but also to their *Successors*: and so the *Promise* annexed, is to their Office, not to their Persons only. And the Office they were authoriz'd to, by this Commission, was not to expire with them, but to continue unto the *end of the World*.

We must note, (as before) That the *Apostles* may be considered under a double notion, as having either ordinary or extraordinary Powers. And this Commission was given them, in one or other,

or both of these Capacities. Now so far as it could relate to them in their *extraordinary* Capacity, it must be only *Personal*, and a Patent for Life, expiring with themselves, and at most continuing only through the Age of Inspiration. But so far as it related to them in their *ordinary* Character, it was design'd to be *perpetual*, and the Promise belongs to their Successors in common with them.—— That it relates to them under the latter Consideration more especially, is evident from the Tenor of the Commission, which prescribes only Work that is ordinary; and from the Tenor of the Promise, which looks to all future Ages, and therefore supposes their perpetual Duration. But in these things the Author and I are agreed.

All the Dispute here is, Who are the true Successors of the Apostles; and so, who may lay Claim to this Divine Commission and Promise? Now there are two things which may suffice to decide the Case, *viz.* The nature of the Work laid out in the Commission, and the Character of the Apostles in their ordinary Capacity. And by both of these Rules ( I presume ) it must be concluded that *Presbyters*, or ordinary Pastors, are the Apostles true Successors. For the *Work* here assign'd, is what ( as I before observ'd ) properly belongs to *Them* : who have ever therefore repair'd to this Commission, to vindicate themselves, in the ministerial Acts of preaching, baptizing, &c. And then if we consider the Apostles in their *ordinary Capacity*, it will appear they were most properly *Presbyters*, or Ministers of the Word, and could be Bishops only in the Presbyterian Sense.



Before they were not Bishops after the *English* Form, nor intended so to be : for according to this, our Lord must have assign'd to each of the Apostles his distinct Province, his particular Post or Charge, to act and rule in, with a mutual Independency ; seeing they are the approved Principles of that Model, *That all Bishops are equal, and have no Eminency of Power one above another ; So likewise that every Church must have its particular Bishop, and that there can be in a Church but one Prelate at a time.* Whereas if we reflect, we shall find, that a *Plurality* ( even no less than 11 or 12 ) presided together over the Church in *Jerusalem* at the beginning ; and that the Apostles tarry'd there a considerable Time, ( as the sacred Story assures us, and if some ancient Church-Histories may be credited, it was no less than the space of several *Years* ) taking Care of that Church ( which called for peculiar Regards from them ) in it's Infant-State : at least it may be believed they ordinarily resided in and about *Jerusalem* for a while ; perhaps only when there was uncommon occasion, issuing out upon particular Missions, and then returning to *Jerusalem* ; as seems very probable from the Instance we have, *Acts* 8. 14 — 25. And now in managing the Affairs of that Church, the Apostles acted, either with an equal or an unequal Authority. And take it which way you please, they could not be Bishops after the Diocesan Notion. For if they all acted with an *equal* Authority, then they could not be Bishops, for this very pertinent Reason, because there can be but one Bishop in a Church. Neither again cou'd they be Bishops, suppose 'em to have

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have an *unequal* Authority, because all Bishops are equal, and none subordinate to others. Now they must be either Bishops or Presbyters. And since they were not the former, the Conclusion must be in favour of the latter.

So then it appears by the Character they must bear, while ruling in the Church at *Jerusalem*, that the Apostles were properly Presbyters, in their ordinary Capacity. — In the Root and Principle, they were only Presbyters: the other parts of their Character were but additional, or occasional and circumstantial. Our Author himself makes no Exception here, save as to their power of *Superintendency*, which he makes to be one of the essential and perpetual or ordinary Powers of an Apostles: but since he hath not as yet been able to prove this, we may safely adhere to our Opinion, That the Apostles, considered in their ordinary Capacity, were only Presbyters: and so consequently all that truly sustain the Character of Presbyters or Gospel-Ministers, are the Apostles *true Successors*; and hence, by an easy Inference, appear entitled to the Commission and the Promise given of old to the Eleven Disciples, by our blessed Lord.

*Briefly*; We may set the matter in this Light: Either this Commission does belong to Presbyters, or it does not.

If you assume in the *Negative*, or say, it does not: then it can't easily be made out, that Presbyters have any Divine Mission at all, or any Warrant to minister in holy things. I have before prov'd there is but *one* Commission for the sacred

Ministry, standing or in force ; which is that same we are speaking of : and that CHRIST at his Ascension left no other Officers in power, but his Eleven Apostles. Hence then such as have no Interest in this Commission, can have no Claim to any part of the Office instituted therein, nor may pretend to preach, any more than to exercise the powers of Discipline and Orders.

But if you assume in the *Affirmative*, and say that Presbyters *are* concern'd in this Commission ; then I inquire, *How far* ? Does it belong to them in whole, or in part ?

If you say, *In the whole* ; then it follows there can be no ordinary ecclesiastical Officer superior to Presbyters : since they are invested with the highest Commission in the Church, and with the one only Commission for the Ministry. The pretended *Prelates* can act only by virtue of this Commission : and they that act by one and the same Commission, must certainly have equal and the same Powers. Different Powers, or various Degrees of Power, must be founded in distinct Commissions.

But if any say, *In part only* ; then I inquire in what parts and degrees, and who are sharers with them ? Our *Author* resolves the Question, by giving Presbyters the power of *Doctrine*, and putting into the hands of Bishops the powers of *Ordination & Jurisdiction*. But then I demand a Rule for separating what GOD has united, & distributing the several parts of this Office into different Hands. Why should not *Presbyters* (if they succeed to the Apostles, in any proper sense or degree) have one part of their ministerial

Power



Power as well as another ? What is the Reason or Ground for any Discrimination in the matter ? Nay, Is it not contrary to the very nature of a proper Succession, that two distinct Officers should share the ministerial Powers of the Apostles between them, and that in unequal Degrees too ? Division here makes an essential Alteration. Whatever Office is made up out of some other Office, and partakes only of a part of the essential Powers belonging to it, must needs be different from it, and must be call'd a *new Office*. And this is the very Case we have before us. The Presbyter (stript of any of the essential and ordinary Powers of the Apostolic Office) is a Creature of another Order, and quite a *new Species*; as much as the *Deacon* was; tho' the former has not (as the latter hath) any Divine Institution to support & countenance him, and therefore is to be rejected as an Unscriptural Officer, having no proper Title to the Commission & Promise made to the Apostles, however he may pretend to be derivative from them.

Indeed, Supposing our blessed LORD had instituted the several Powers which the Apostles had, as 'twere by *Halves*, (the power of Government separately, and the power of Doctrine by itself) in distinct Commissions, both whereof to be standing; then we might perhaps have reasonably argu'd those Powers capable of existing separately, in distinct Subjects: and at this Door, the mere preaching Presbyter might come in, and be look'd upon as a regular Officer; and not simply new, altho' he had differ'd from his Predecessors, the Apostles; looking at their Office

*fice in Complexo*, and taking their Powers all together. Or again, Supposing the *Apostles* ( in the name of their ascended Lord ) had instituted this new Officer, the mere preaching *Presbyter*, ( assigning him out of their Office, only the power of *Doctrine* ; as they appointed a distinct Office of *Deacons*, devolving on them the Ministry of *Tables* only ) there would ( in this case too ) have been sufficient Foundation for the simple *Presbyter* or *Preacher*, and we might have lookt upon his *Credentials* as very authentic. --- But now I cannot learn that this mere *preaching Presbyter* has any manner of Warrant, upon either of these Hypotheses.

In short then, If there be any such Officer of **CHRIST**, as a *Presbyter*, or *Minister of the Word*, he must stand upon that ( single ) Commission given the *Apostles* at the Ascension of **CHRIST**, and so by good Consequence must succeed them in all the ordinary and continuing parts of their Office. I ask then, By what Rule do any divide the Power of *Doctrine* and the Power of Government from one another, and deny the latter to the Order of *Presbyters* ? --- To bring this matter to a point, I wou'd argue thus. The power of *Government* belong'd to the *Apostles* either in their ordinary or extraordinary Capacity. If only in their *Extraordinary*, then no Body among their Successors has any just Pretences to it. If in their *Ordinary*, then they who succeed them in the power of *Doctrine*, are the Order, to whom alone that other Power also of Right belongs : since they who are in any degree properly Successors to the *Apostles*, must succeed them in the whole

whole of their standing Character, as I have proved before. Moreover, I would add here, the Key of Discipline and Rule must needs belong to such as have the Key of Doctrine, for this very significant Reason, Because the Latter is the greater Honour, and more worthy Badge, of the Two; I don't say in mine and my Brethren's Opinion, but in the Judgment of no less a Person than the inspired Apostle, as you may see, *1 Tim. 5. 17. Let the Elders that rule well, be counted worthy of double honour, Especially they who labour in the word and doctrine.* Now why shou'd the less honourable Power be denied them? Here then I demand again, What Warrant ( or Colour of Reason ) have any to deny Presbyters the Power of Government? Where is the *Scripture* that runs a Line of Distinction between Bishops and Presbyters? Where shall we in all our Bible find the place, that assigns different Successors to the Apostles, & disperseth the ministerial Powers, united in them; committing to one this, & to another that, as distinct Officers in the Church?

But now before I pass to our Author's other Proofs, I think it proper here a little to anticipate him, & bestow a Reflection or two, upon one declamatory and very harsh Passage of his, referring to this matter; which we have, in *pag. 44.*  
 " Either ( *quoth he* ) Bishops ( *Diocesan, that is,* )  
 " must be the true Successors of the Apostles,  
 " or else they have no Successors at all, and  
 " the Apostolic Order & Office is quite extinct;  
 " and the Church is totally deprived of the  
 " prime & chiefest Office instituted by CHRIST  
 " for its Edification, good Order, & Government;  
 " and



“ and finally, There is now no such Order of  
 “ Men extant in the World, to whom that  
 “ Large & Ample Commission which CHRIST  
 “ gave only to his Apostles, does belong : and  
 “ with this, the Promise falls too. ——— Who  
 now can forbear admiring the Zeal of this Gentle-  
 man, & his wonderful Reasoning here ! But suf-  
 fer me to expostulate a little with him upon it. —  
 What ! Is there no possible way for the Apostolic  
 Order to continue, but in the Persons of Diocesan  
 Bishops ! Must the Apostles be deny'd any Suc-  
 cessors at all, if his idoliz'd Prelacy be deny'd !  
 Has he not taught us to distinguish between ordina-  
 ry & extraordinary Powers in the Apostolate ! And  
 if Presbyters do succeed to the Apostles in their  
 ordinary ministerial Powers ( as he hath not  
 proved they do not ) are these no Successors at all !  
 While the Gospel is preached, & there are those  
 in the World, whom himself ( pag. 19. ) calls  
 Christ's Ambassadors, can he say the Office is quite  
 extinct ! And how can he say, The Church is  
 totally depriv'd of the chief Office instituted by  
 CHRIST for its Edification, so long as we have  
 the benefit of the Apostolic Writings, by which ( be-  
 ing dead ) they yet speak !

And finally, Does he complain, That except  
 Bishops be allow'd to succeed the Apostles, There  
 is now no such Order of Men extant in the World,  
 to whom that LARGE and AMPLE Commission,  
 which CHRIST gave ONLY to his Apostles,  
 does belong ! What means the Gentleman by  
 this ?

If he wou'd bear the world in hand, that the  
 Commission which the Apostles receiv'd, was  
 given

given to them *only*, and in distinction from Presbyters, this is as yet *gratis dictum*; a Point that needs proof, after all that he hath said upon it.

And if he wou'd insinuate here, that the Commission given the Apostles, doth in its *large and ample* Extent descend to their *Successors*, then surely he design'd only to amuse his Readers, & he contradicts himself t'boot, having forgotten what he had before conceded, (in pag. 33.) "That the *unlimited Commission* was a thing *peculiar* to the *first Apostles*, *extraordinary and temporary* in saying which, He in effect confesses himself, that *there is no Order of Men extant in the World*, (and therefore not his *Bishops*) to whom that **AMPLE and LARGE Commission** doth belong: and since he contends, notwithstanding, that *Bishops* are *true Successors* of the *Apostles*, how evidently doth it appear, He allows there may be true Successors to the Apostles, (empower'd by the same Commission with them) who yet are not vested with the same Plenitude of Power that they exercised, or an Authority of the same *ample Extent* with theirs! — And now if the Power of Government granted in the Apostolical Commission, may come under any Limitations, or be confin'd to a particular Charge; since our *Author* presumes to shrink it up within the narrow Bounds of a *Diocese*, (He says not, whether great or small) I may as safely and warrantably contract it a little more and reduce it within the Compass of a *single Church* or *Congregation*. And in this, I have to bear me out, many Divines of Name in the *Church of England* it self, who

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maintain,

maintain, that **Extent of Power** over several Churches, nay, and having Presbyters in subordination too, are not (one nor other) of the **Essence of Episcopacy**. This was the opinion particularly of *Dr. Maurice* (a strenuous Defender of Prelacy) who upon this head observes to us, "That *Milles* the martyr was a *Bishop*, tho' he "had *not so much as one* Christian in his Diocese: "and he acknowledges, He never yet heard of "any man, who made it essential to a Bishop, "to have a plurality of Congregations under "him ||. So *Saravia* (a prime Leader in the notion of the Divine-Right of Prelacy) professeth; "We measure not a *Bishoprick* by the number "of the *Clergy*, or by the amplitude of the "Diocese; for the *Bishoprick* may be included in "one small Parish alone \*. And it's well known how *Dr. Hammond* (a very learned Prelatist) maintains, "That all the *Presbyters* we read of "in the New Testament were *Bishops*, and that "there was *no inferior Order* of Ministers instituted by **CHRIST** or his Apostles; but "that this was afterwards brought into the "Church.

Hence then, according to these Principles, Episcopacy and Presbyterian Parity are very well reconcilable: for I know no difference between a Congregational Bishop, & an Independent Pastor; save that the latter may want the *Episcopal Consecration*, which some speak of, and make necessary to the Authority of the *Episcopal Degree*. But surely *That* can afford no plea for the Dis-

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\* See *Tong's Del.* pag. 115.

\* See *James Naz.* qu. pa. 218.

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inction between Bishops and Presbyters ; because there's no solid proof of any Rule in the *sacred Scriptures*, for this Consecration of Bishops, as different from the Ordination of Presbyters. I will boldly affirm, They may turn over all the Leaves of their Bible, as long as they have Eyes to see, and not be able to produce a Scripture-Canon for any thing more than *Ministerial* Ordination. Nay, in the very *Directory* for Ordination (*Tit. i.*) the Apostle makes no Distinction in the least between Presbyters and Bishops, but rather makes them the very *same*, as I shall have occasion to show by'n'by. However we won't quarrel, and part here. Yea, I will for once grant 'em, That *Bishops are the true Successors of the Apostles ; deriving from them the power of Ordination and Jurisdiction ;* this, I say I will grant them, if they will but hold to those two Principles, (which we find them sometimes allowing us,) *wiz.* That every Congregation may have its own particular Bishop ; and then that all Bishops are upon the Level, having equal and independent Authority, ——— Yea, If they'll allow these two things, I will grant them further, That the *Promise*, annexed to the Apostles Commission, *does belong to Bishops ;* and so the horrid Consequences we may hope will be prevented, which our *Author* conceives would follow, if Bishops be not the true Successors of the Apostles.

Thus at last, I think, we are led into a way to perpetuate *the prime Office instituted by CHRIST for the Church's Edification, good Order and Government*, and to secure the great Promise made to the Apostolical Order, by a regular Succession

of *Bishops* too: and yet consistent enough with the *Presbyterian* Model.

And so it appears, the first Text, that our Author brings to support the prelatical Scheme, proves of no subserviency at all to his purpose, but much the contrary.

I have been drawn to a greater length in the consideration of this Text, because I perceive the Gentleman lays peculiar Stress upon it; referring us frequently and with great assurance to the Commission there: and partly because I think as to this he is in the Right; for I believe, we have here (to use some of his words) *the Hinge, on which the whole Controversy in this matter depends.* And verily, if Presbyters are absolutely shut out of this Commission, I shall despair of finding any other Establishment for them, in the whole Bible. Or if it could be prov'd, that Bishops have by virtue of this Commission a Right of Jurisdiction over Presbyters, or any Power but what Presbyters have as well as they a Title to, this wou'd decide the Case with me: and I shou'd think it almost needless to take the pains to examin any other Scripture-Proofs our Author has to bring. But being, after the most impartial search into the matter, strongly convinced of the Contrary, I shall proceed to the other Texts he brings, and see whether they can afford any new Light to the Argument.

Tho', before the Consideration of them, I wou'd premise here one Thing, as a Principle, not to be disputed, viz. That this *first Text*, as containing the Gospel-Charter or Commission for the Ministry,

Ministry, must therefore be admitted the grand **RULE** to us in interpreting other Texts, relating to the Controversy. All must be reduced to this Standard; and no Construction of any Scripture be allow'd, that makes it militate or clash with this first and grand Text. We must note; All Corporations are to model their Government by their Charter, and by the Instructions of their original Founder: no Laws are to be enacted, repugnant to these; and all Laws made, are to be interpreted in a sense plainly consistent therewith —. As then we may justly reject any Decrees or Ordinances of *Men*, that pretend to alter, limit, or add to the standing Powers of the Divine Commission aforesaid: So we may reasonably suspect that *Exposition* of any Text, which makes it to interfere with this. And hence, tho' some particular Texts cou'd be produced, that might by a witty Turn be made to look favourable towards the Distinction between Bishops and Presbyters: yet if this Distinction cannot consist with the Royal **CHARTER**, or cannot be deduced from it by any rational Inferences, we must necessarily look out for some other sense of those Texts, and reject the former Construction as certainly erroneous.

I shall only add here what one well observes;  
 “ This being a Question concerning a very great  
 “ Power, extending to a great Number of Per-  
 “ sons, and producing great Effects, a matter  
 “ of great Distinction and Dependencies, ought  
 “ to have clear and positive Warrant from the  
 “ Word of GOD, and be very plainly legible in  
 “ the Commission there. Meer Names, Titles,  
 “ Sup-



“ Suppositions and fine Probabilities, will not  
 “ all make a Foundation strong enough, to bear  
 “ the weight of a structure so high & towering,  
 “ as our English Prelacy.

Well, we will now examin our Author's other  
 Scripture-Proofs, and see what weight may be  
 laid upon *them*.

§. 2. His second Text is, 1 Cor. 12. 28. *Where  
 the Apostle Paul tells us, G O D hath set some in the  
 Church, first APOSTLES, secondly PROPHETS,  
 thirdly TEACHERS.*——Here, by the way he  
 inserts in a Parenthesis this observation, That  
*what follow, are not distinct Offices from these, but  
 extraordinary Gifts conferred upon them.* But I  
 believe this Observation will not hold good, as  
 to all the Articles in the following Enumeration:  
 For what will he make of the *Helps* and *Govern-  
 ments*, mention'd there? Do not these mean dis-  
 tinct Officers? I am sure many learned Inter-  
 preters judge so, and among others, some of the  
 Church of England. Particularly, Dr. *Whitby*  
 (from Dr. *Lightfoot*) says on the place, That  
 the *Helps* here were *Deacons*, or such Officers as  
 took Care of the Poor: and by *Governments*, he  
 tells us, *are almost generally understood the Rulers  
 of the Churches planted by the Apostles.*

However, Supposing them to be (what our  
 Author calls them, pag 14.) Only various Powers  
 and Gifts, wherewith the Gospel-Officers were endu'd;  
 how will this serve his Cause! Nay, it will very  
 much hurt it. For, to whom shall we ascribe  
 these Powers? Surely not to the Apostles only,  
 but as well to the *Prophets* and *Teachers*, joyned

with

with them. Whence it will necessarily follow, That *Teachers* have the powers of *Government* belonging to them; and therefore the power of *Ordination* also, since these two are inseparably united, in the Episcopal Scheme. And accordingly *Dr. Hammond* on the place (agreeing with our Author in his Interpretation of *Governments*) do's expressly ascribe and appropriate these *ruling Powers* (as his Phrase is) to the *Teachers* spoken of, whom he makes to be the *Pastors of particular Churches planted by the Apostles*.— We will not dispute then with our Author at present, whether the Apostolic Degree be perpetual, or not; but let him enjoy his opinion about it, and make as much of it as he can: *provided* he will but concur with those his Brethren, (and let us quietly enjoy our opinion) *That the Teachers or Pastors of particular Congregations have these ruling Powers belonging to them.*

Yet, it would make one smile to see what stress he lays on the word SET, and how He descants upon it; when if we consider the place this monosyllable bears in the Text, it must needs be of little weight in the present Argument, as referring indifferently to *all* that follows; and consequently taking in (not only the Apostles, Prophets, &c. but likewise) the extraordinary *Gifts and Powers* there enumerated, as *set in the Church*, and so (according to him) *immoveably fixed* as the Ordinances of Heaven: which, how ridiculous wou'd it be to pretend! In short, This Gentleman must allow the power of working Miracles, the Gift of Interpreting, & the Diversities of Tongues, to be but temporary, even altho they are said to be

be SET in the Church: and now the Apostolic power of Inspection over Pastors might be but in the same sense set in the Church, and have a *respect* (like the rest of those extraordinary Powers) *only to the first planting of the Gospel*, as himself owns Pag. 33, 34. Where he confesses that the Apostles *Jurisdiction over all Churches* (and so over their Pastors) *was a thing extraordinary, and ceased with the Erecting of the Christian Church in the World.*

So that it is egregious Trifling to use this Scripture, as a proof of his Scheme: and his Distinction here between Offices and Gifts, is nothing to his purpose, tho' (as you've heard) it's much to *mine*. And, as for his Admonition (under this head) to such as *presume to mutilate and deform the mystical Body of CHRIST, by depriving the Church of any of the sacred Offices set in it by GOD*; we humbly trust on our part no such Censure is due, however it was pointed at *us*: and therefore let the Bestower of it, and his Brethren, take it among themselves, who presume to robb the Presbyters in the Church of a great part of their Ministerial Powers, and commit them to other Officers uninstituted by CHRIST, to the no small damage of his Church in its *Beauty, Integrity and Purity*. --- But I forbear; as supposing, Re-criminations however just, will do but little Service to my Cause.

§. 3. To go on with our Author: In the last place, He argues from the 4th Chap. to the *Ephesians*, where we are told, That our Lord gave *some Apostles, some Prophets, some Evangelists,*  
*some*



*Some Pastors and Teachers, — for the edifying of the Body of Christ; till we all come — unto a perfect Man, — That we henceforth be no more Children tossed to and fro, &c. —* Now he boasts he has here an uncontestible Testimony, in favor of his Scheme, “ Taken from the Ends for which “ these Offices were instituted; with an express “ Declaration how long they were to continue, “ that is, to the End of the World. — But this is very easily answered. ’Tis granted, That the Apostles, & others, must certainly accomplish the Ends they were given for, some way or other. And there are two ways, agreeable to the two-fold Capacity they sustain’d, Ordinary and Extraordinary.

If you consider the Apostles here, in their *Ordinary* Capacity, the Case is very plain: their Order doth actually *continue*; and they do properly in their Successors, serve to the Edification, good Order and Government of the Church, and will do so to the End of Time. Which Successors are *Gospel-Teachers* or *Elders*. For since our Author has not yet been able to prove, That a Superiority over other Pastors was one of the ordinary and standing Parts of the Apostolic Office, it thence follows, that Presbyters may well enough be look’d upon, as Successors to the Apostles, and we have no Reason to think any superior Order to them was to continue in the Church. For, as he truly observes, *pag. 42.* “ The Question between us is only concerning the *Ordinary* Powers of the Apostles, in which *alone* they cou’d have Successors. And he himself (as I took notice before) acknowledges, That a Jurisdiction

dition over all Churches and Pastors was own of those Extraordinary Powers ; of which he says ( as expressly as I can ) at the foot of *pag. 41.* " That " they expired with themselves, and that they " have no Successors in them.

If then, on the other hand, you consider the Apostles in their *Extraordinary* Capacity, you have our *Author's* own Confession, that in this they had no Successors ; nor were to have any : and so their Superintendent Power being extraordinary, was not to continue in *after-Ages*, nor is it obligatory to us. " For ( he says *pag. 32.* ) " if the Institution of the *Apostles* was extraordinary & temporary in any part, it is so far as it " was of this nature, no Rule or Standard now. Nevertheless ( I would add ) after a sort and in an improper sense, even the first Apostles may be said to continue, that is, In the blessed Effects of their Ministry ; and to be still serving the Church of CHRIST, by the Apostolical Doctrine, and the standing Rule of Faith deliver'd to us in the New Testament ; which, as Men infallibly inspired for that End, they wrote, and publish'd, to be handed down to Posterity, and spread thro' the world, for the common benefit of mankind. And these Apostolical Writings have been preserved to this day, and will ( I trust ) be to the world's End continu'd, the great Instrument of the Conversion and Edification of Souls, under the Conduct of the Spirit of GOD, and of his Ministers, as in subordination to him, Workers together with GOD, and building upon the Foundation, which those Master-builders have laid. So that, in this qualify'd sense, the Apostles may be

be said, even in their extraordinary Capacity; yea, and by their Superintendent Power too, in the lasting Effects and Influences of it, to continue, *for the work of the Ministry, till we all come, &c.*

But here I have two Remarks further to make; one on the Author's way of Reasoning upon this Text; and a second, upon the Objection he raises, with his Answer to it.

Here then I cannot but take notice, how remarkably this Gentleman, in his manner of arguing from this Place (for his pretended Bishop) agrees with the *Popish* Doctors; who from the the very same Text (as Dr. *Whitby* observes) do argue for an *infallible Guide* thus: — “CHRIST  
 “ (*say they* ) gave Apostles, Pastors, & Teachers,  
 “ that Christians might not be tossed to and fro  
 “ with every wind of Doctrine; which End  
 “ cou'd not be compassed but by infallible Guides.  
 “ Moreover, GOD gave such Pastors to serve to  
 “ these Ends, till we all come to the unity of  
 “ the Faith, which will not be till the last days  
 “ of all. Wherefore, till the End of the World,  
 “ the Church must be provided of them, and by  
 “ them be secured from being Children tossed to  
 “ and fro. Thus the *Papists* argue. And perhaps *They* have as much Truth on their side, as our Author. Besure their Argument seems to be as well founded and as plausible, for a perpetual Succession of infallible Guides in the Church, as his for a perpetual Succession of Apostolical Superintendents. But since the Infallible Chair is expressly renounced by this Gentleman himself,



and that consistently with the Text we are upon; Methinks, it's pity he did not proceed (as he might have done, upon equally just Grounds) to reject the Episcopal Throne together with it. However, *we* will do it, tho' he hasn't; as firmly believing, that Infallibility & Superintendency were both alike peculiar to the *first* Apostles (to speak in his own Dialect) and being equally design'd only to serve the Infancy and first Constitution of the Church, they were not to continue.

The other Thing I mention'd, may now be consider'd. He is aware, it might be objected to him, That in this Text (viz. *Eph. 4. 11.*) *more Officers* are mention'd than he pleads for: and therefore, to keep clear of the opinion of many Dissenters, That the Apostles, Prophets & Evangelists here spoken of, were *extraordinary* Officers, He is forced to say, "That these different Designations do not import different Offices, "but different Exercises of the same Office, (pag. 38.) --- But here, how obvious & natural is the Reflection, That by this Principle there is but *one single* Order in the Gospel-Ministry; which is the Thing I am pleading for, and to allow which, is for him intirely to give up the Argument. If Apostles, Prophets, Evangelists, Pastors and Teachers, do all import only *one & the same* Officer, under various Denominations, as our Author seems positively to assert, then I say there's an End of the Controversy, and what need we stay any longer upon it! --- Nevertheless, let us see how he illustrates the matter by an Example, saying, "That an Apostle, Presbyter,

" or Deacon, might be a Prophet, Evangelist, Doctor or Teacher: --- In which, I doubt he still more and more involves himself, and disparages his Cause.

For observe,

1. There's a *Fallacy* in this Instance, in that one thing which should be in the Predicate, He puts into the place of the Subject, namely, an *Apostle*. If he wou'd speak consistently with the Account he gives before, of these different Designations, and give a parallel Instance, It must run thus, A Presbyter, or Deacon, ( or a third Person, if he can find out such an one ; let him say, a Bishop, if he will ) might be an Apostle, Prophet, Evangelist, Pastor or Teacher. For *Apostle* is one of those Designations in the Text, all which just now he said, imported only different Exercises of the same Office.

But if any will attempt to excuse him from the Charge of a Fallacy, by saying, He meant to except the *Apostles* out of that Number, and spoke only of the *other* Designations that follow ; though it happens not to be so cautiously worded : then let me argue upon the matter thus, --- Either all the Designations here do import distinct *Offices*, or all of them do not.

If *all* do imply distinct Offices ; then these are all either ordinary or extraordinary, & take them in which sense he will, he must distort his own Scheme. Nay further, if any shou'd say for him, *They are BOTH* ( some being ordinary, & others extraordinary ) and to be taken *in sensu diviso* ; I doubt this Distinction would not help him neither : for I believe, by the same Rules that *any* of

of them can be prov'd Extraordinary, we must conclude the Apostles particularly to be so. And then what becomes of the Bishop, our Author's pretended Successor to the Apostles !

But, if all these Designations do *not* imply so many different *Offices*, then I argue thus, --- Either they are some of them proper Offices, & others only different Exercises ; or else they are all but Exercises of one Office.

If he chuse to say the Former ; then I ask, *How many*, and *which* of them are Offices ? He'll doubtless say particularly *Apostles*, and *Prophets*, which last he says ( *pag. 14.* ) *is the name that the order of the 70 go by.* But then I demand, By what Laws of Interpretation, he can support this Construction ? Where is there any Colour of Distinction in the Text, between These and the Rest that follow ? Does not the Enumeration run thus, *Some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers !* So that there's no mark of Distinction between the two First, and the Rest : and moreover, by the same Rule, that the two First, *viz.* Apostles and Prophets, may be distinguish'd one from the other, may also the two next, Evangelists and Pastors, be distinguish'd, & call'd different Officers. Yea, and by parity of Reason, If he calls Evangelists and Pastors one and the same Officer, I may as well call Apostles and Pastors the same. According to him, A Presbyter might be a Prophet, Evangelist, Pastor or Teacher : and I will add upon as good Grounds, That he might be an *Apostle* too, as far as the ordinary Power of an Apostle extended ; which was only to govern  
the



the Church, ordain Officers, preach the Word, and administer the Sacraments: for (I say again) he hath not yet proved, That a Superiority over other Pastors was one of the ordinary powers of an Apostle. --- And by the way, This would have served as well for an Answer to one of his former Texts, that is, 1 Cor. 12. 28. For there is as much Reason to suppose the different Designations in that, as in this, to import only *different Exercises of the same Office*. --- But thus much for the first Thing I observ'd in our Author's Instance.

2. Observe a very palpable Self Contradiction (if not also another Fallacy) in what he affirms here of the *Deacon*, viz. *That He* (as well as a Presbyter or an Apostle) *might be a Prophet, Evangelist, Doctor, or Teacher*.

Here's a plain Contradiction to what he says elsewhere. For, those several Designations, he expressly tells us (*pag. 14. and again, pa. 21.*) belong to the *Second Order* of Ministers, viz. Presbyters. And then, in *pag. 58.* he says, "The Apostles instituted a 3d Order, of Deacons, who 'tis certain were *Inferior* to Presbyters, as these were to the Apostles. --- Yet here, *pag. 38.* He affirms, "That a Deacon might be a Prophet, Evangelist, Doctor, or Teacher. --- Now let any one reconcile these Things, that can. If Deacons may wear all the distinguishing Titles, and do all the peculiar Works of Presbyters, I cannot imagine how any Distinction of Order can be supposed between them. At least, if so, it can't be apprehended that Deacons are the Inferior Order of the two. For, tho' some particular Names and

and Works may be common (as our Author observes, *pag.* 55.) where Offices are acknowledged to be distinct : Yet it is ever the Superior Office includes the Inferior, (as all Apostles were Presbyters and Deacons,) but not *Vice versa* ; to use his own words in *pag.* 56. According to which Principle of our Author's, a Deacon can't be inferior to a Presbyter, if he may be a Prophet, Evangelist, &c. For what more can we suppose a Presbyter to be ? What distinctive Character doth a Presbyter sustain ? What Superior to these ? Unless you will grant that a Presbyter might be an Apostle : which wou'd spoil our Author's whole Design.

In Fine, There appears to be another Fallacy, in our Author's *varying* from the Enumeration in the Text, by saying DOCTOR *or Teacher*, instead of PASTOR *or Teacher*. It seems plainly to be a *design'd* Alteration. For (first) He knew well enough, that Doctor here was a superfluous word, since it is synonymous with Teacher : However, because of the Gingle of the word, he suppos'd the changing of Pastor for Doctor, wou'd not be readily minded. And (then) He knew, if he had asserted, A Deacon, or an Apostle, (both which he was speaking of) might be a *Pastor*, [that is, "A Minister of the Word and Sacraments, settled in a particular Church, or Place that had receiv'd the Gospel ; for so he defines a Pastor ; *pag.* 14. & 25. compar'd] all the World would have derided the Absurdity, and every one seen the notorious Opposition, that this wou'd have carry'd in it, to his own Scheme : according to which, as the Apostles had an unlimited Commission, and a Jurisdiction

over

over Pastors ; So the Deacon is confin'd to Preaching and Baptising, not being authorized to administer the Lord's Supper ; which every *Pastor* has certainly power to do : and hence neither an Apostle nor Deacon cou'd be a Pastor. It was then wittily done of him to change the Phrase of his Text, and put Doctor instead of Pastor. However, The Wit ( I believe ) will hardly atone for the Fallacy.

Thus I have fully and impartially consider'd the Three great Scripture-Arguments he brings.

And now upon the whole, Who can forbear pitying his Cause as desperate, that needs the help of such little Tricks, and Windings and double Dealings to maintain it ; and the Man, as very forgetful at least, and not a Master of his own Scheme, that commits such egregious Blunders & Self-Contradictions !

¶ Our Author having ( as he thinks ) establish't his Point, *viz.* " That Authoritative Inspection over Churches & Pastors, was one of the ordinary and continuing parts of the Apostolick Office, in which they were to have Successors ; He comes now under his 4th and last general Head, to shew, that BISHOPS are the true *Successors* of the Apostles, and that in Them is the Apostolical Government over Pastors and Teachers continu'd in the Church.

§. 1. Now to illustrate and confirm this, he observes to us, *Pag.* 43. " That the *Apostleship* is ( in *Acts* 1. 20. ) expressly call'd an *Episcopacy* ;  
K " and



‘ and hence the Apostles were *properly & actually*  
 ‘ *Bishops*.—— Says he so ? Why then, at the  
 same Rate of arguing, We may infer that Pres-  
 byters are Bishops too ; because in another Chap-  
 ter of the same Book, ( viz. *Act. 20* ) The Elders  
 of *Ephesus* are expressly call’d *Overseers* or Bishops.  
 Yea, by the same Rule, we may argue that the  
 Apostles themselves were properly and actually  
*Presbyters* ; inasmuch as two of them, *Peter &*  
*John*, expressly call themselves so. The Apostle  
*John* in two of his Epistles, salutes his Friends,  
 under no other Name, than that chosen one, *The*  
*Elder*.——. Possibly he was the oldest Apostle  
 now living, or the only one, of that extraordi-  
 nary Character Surviving : and this aged Servant  
 of the Lord, willing to countenance the continu’d  
 and standing Ministry, assuming only the more  
 ordinary & common Title of *Elder* : though, be-  
 ing now the first and most eminent Minister in  
 the Church, he styles himself emphatically, *THE*  
*Elder*.—— And then the Apostle *Peter*, exhorting  
 the Presbyters ( *1 Epist. 5. 1.* ) styles himself  
 συμπαρεσβυτης, *Consenior*, or *FELLOW Presbyter* ;  
 as if he claimed no Superiority over them and  
 stood upon a Level with them.—— But where  
 now do we find these or any other Apostles cal-  
 ling themselves Bishops ? Doubtless we shou’d  
 have been told of it, if they had done so. Be-  
 fore if the Apostle *Paul* had call’d himself a Fel-  
 low-Bishop, in writing to *Timothy* or *Titus*, there  
 had been Noise and Rattle enough about it.——  
 But what does the Gentleman intend, when he  
 affirms, “ That the Apostles were *actually & pro-*  
 “ *perly Bishops* ? If he means, that they were  
 actually

ed.

actually Diocesan Bishops, and had particular Charges or Provinces to rule in, this will contradict what he says elsewhere, when he assigns them an unlimited Commission. Or if he means that the Jurisdiction they ( every one in common ) exercised over *all* Churches and Pastors, was a proper Episcopacy, as his Phrase is ; then I inquire, whether his limited Prelate be not *improperly* styled a Bishop ; and how he can be call'd a true Successor of the Apostles ! — But it may be he only meant in general, That they were Bishops, as being a superior Order to Presbyters and exerting Authority over them. If so ; then he trifles strangely, and abuses his Reader with the Ambiguity of a word, which He puts one Construction upon, and the Presbyterians another. *He* uses the word *Bishop*, in the modern Ecclesiastical Sense, as importing an Officer superior to a Presbyter : while *We* maintain, this is not the ancient Scriptural Sense. Let them, who say it is, produce any place in the Bible, where the word is so used, if they can. It is to be found 6 or 7 times in the New Testament : but it every where makes so evidently against the Prelatical Sense, that the wiser and more sober Prelatists generally shun all Places where the Word is used, as being nothing to their purpose, but rather tending to the Confusion of their Cause. And when they come to answer our Arguments from such Places, they will not fix on any positive Sense contrary to our's, but only study Evasions ; and act like cowardly Soldiers flying from a powerful Enemy, who trust to their *Heels*, not to their *Weapons* : or if any have more Courage,

and resolve at all Adventures to stand it out, how often do they charge upon one another, and fly in each other's Face ! — To Instance in one Text, *Phil. 1. 1.* Where *Paul* salutes the Saints at *Philippi*, with the *Bishops and Deacons*. One Party of them says, Those were *Diocesan* Bishops ; and here they take quite different paths : One says, They were the Bishops of the *neighbouring* Citys, met for some Consultation at *Philippi* : Another says, No ; They were not at *Philippi*, but with *Paul*. Again, One says, These Bishops were *Pastors* and Rulers of Churches, and had no Presbyters under them ; no such inferior Order being instituted by the Apostles : but then another says, There was such an inferior Order, and would have it denoted here by the Deacons. Yet further, There's another Party, who say, These Bishops were nothing but Presbyters, *simple* Presbyters, not having power of Jurisdiction ; which the Apostles in their times reserved to Themselves : and so there was no such Officer as a *Prelate*, between the Apostles, and the Presbyters. Finally, There are some of them, who hold, That by Bishops here are to be understood *both* the *Diocesan* & his Presbyters ; for that the Name was then common to both Orders, & the higher Rank includes the lower.--- What Contention and Confusion is here among the learned Advocates for Prelacy ! You see this one Text has so gravel'd 'em, that they know not which way to turn themselves, nor how to come off : they can't agree among themselves upon any tolerable Evasion, & they seem asham'd of one another's sophistical Attempts.



§. 2. But I now return to our Author ; who to confirm the Point he is upon, *viz* That *Bishops* are Successors to the Apostles in their Power & Authority over Pastors, proceeds ( *pag. 45.* ) to offer another Argument, taken from the " Apostles " conferring upon *others* the Apostolick Power, " in their own Time, which (*says he*) they would " never have done, if they had not concluded it " was to be transmitted from them to others in " a continual Succession, to the *End* of the World. I might make several Remarks on this Passage ; but I shall confine myself to the main Thing, that is, to inquire into the Truth of his Hypothesis, That the *Apostles* did actually confer Apostolic Power on others. --- It is not enough to say, There were *other* Apostles, besides those Eleven, which CHRIST left in Office at his Ascension. For our Lord might afterwards raise up as many as he pleased : but if their Call was immediate, their Mission from CHRIST alone, without the Intervention of Men, or their Qualifications extraordinary and peculiar, it affords no Argument at all of his designing a perpetual Succession of an Order of Gospel-Ministers, superior to ordinary Teachers. Hence then our Author must instance in such as receiv'd the Apostolate in an *ordinary* manner, by a *human* Call & Ordination ; or else his instances are foreign to the purpose, & prove nothing.

Now in *Pag. 45 & 46* He offers several Instances ; but indeed such as will hardly bear an Examination. He first instances in *Matthias* : But will he say this Apostle was called in an ordinary man.

manner ? Nay, Does he not own himself, “ It  
 “ was by the Direction of GOD, that *Matthias*  
 “ was received into the Number of the Apostles.  
 And were not the Circumstances & the Requisites,  
 that are mention'd ( *Act. 1. 21, 22.* ) as necessary  
 to qualify him to be joyned with the Eleven  
 Apostles ; I say, were not these things *extraordi-*  
*nary* ? It would then astonish one to think, any  
 Man in his Wits shou'd offer such an instance as  
 this in Proof that the Apostles did *confer* the  
 Apostolic Power on others in their Time ; or, in  
 Plea for *Bishops* being the true Successors of the  
 Apostles ! --- The Instance of *James*, is exceed-  
 ing impertinent ; since it appears very plainly the  
 Author himself believ'd him to be one of the  
*Twelve* ; and therefore to have his Call imme-  
 diately from CHRIST. And as for what he in-  
 sinuates about this Apostle's being Bishop of *Je-*  
*rusalem*, nothing that he refers us to for proof,  
 will bear him out in this fond Conceit. --- The  
 next Instance he brings is *Paul* ; but with what  
 propriety I can't imagin ; especially since he  
 himself confesses, that he was immediately called  
 by CHRIST. --- His last Instance is *Barnabas*, who  
 ( he tells us ) was called in the ORDINARY  
 manner ; by which he must mean, He had not an  
*immediate* Divine Call, but the *Apostles* conferred  
 the Apostolical Power upon him. But how does  
 that appear ? Sure I am, we read of no such  
 Thing in the place he refers us to, *Act. 4. 36.* Nay,  
 we have very sufficient Grounds to conclude, that  
*Barnabas*, when he received this new Name from  
 the Apostles, was no more than a Teacher or  
 Evangelist. We don't hear of his doing any  
 thing

thing more than preaching the Word, for a considerable Time after this. Nay, not till after ( what we read of, *Act. 13.* ) his *Separation* ( together with *Paul* ) to a special Ministry, by the hands of *certain Teachers*, at the Direction of the *Holy Ghost* : After which indeed we find him call'd an Apostle, ordaining Elders, &c. Here then, There are two things, our Author must grant. (1.) If *Barnabas* was an Apostle really, & separated to his Apostleship in an ordinary manner, it must be at this Time : whence it will follow contrary to his darling Principle ) That the Power of Ordination is not the peculiar Privilege of an Officer superior to Presbyters or ordinary Teachers ; but that Teachers may ordain Teachers, yea Bishops and Apostles too. Or else (2.) He must own *Barnabas's* Call to be immediate and not in the ordinary manner : so consequently the Instance not at all to his purpose.--- The matter of Fact, which our Author brought these Instances to prove, was, That the APOSTLES themselves conferred Apostolical Power on others. But I believe every unbiass'd Reader will be of opinion, that all his Instances are impertinent, & will vote the Gentleman wholly beside his Cushion. --- Now having thus sap't the Foundation, hence the Argument he builds upon it in favor of his beloved Prelacy, by natural Consequence falls to the Ground, & turns to nothing.

§. 3. But moreover, to enforce what he had said, relating to these Apostles, our Author proceeds to instance in some others, " who were raised from among the ordinary Pastors, to the Apostolical

one of which.



“ *lical* or *Episcopal* Order ; and endu’d with Au-  
 “ *thority* over Churches & their Pastors.

Pag. 47. He instances in *Timothy*, & endeavours  
 to prove, “ That He had an EPISCOPAL Power  
 “ over the Church of *Ephesus*, & the Presbyters  
 “ and Pastors thereof. --- But how does he prove  
 it ? Why, because he had committed to him the  
 several Powers of *Ordination* and *Jurisdiction*. But  
 this is of little weight, & will very little serve our  
 Author’s Cause ; unless he can further prove,  
 that *Timothy* had a PARTICULAR & fixed RE-  
 LATION to that Church ; at least that he had  
 the SOLE Power in himself, while resident there ;  
 that he was commission’d to ordain & govern  
 ALONE, & the *Presbyters* there absolutely ex-  
 cluded : Since otherwise, by the same Rule, &  
 way of Reasoning, we may as well conclude  
 that *Timothy* was to be sole TEACHER at *Ephesus*,  
 & none to preach but he ; because he is exhorted  
 to *give himself to Reading, to Exhortation and Doc-*  
*trine ; to preach the Word, to be instant in season,*  
*out of season.* ’Tis not enough to say, *Timothy*  
 had these & those Powers, & was to do this &  
 r’other Thing : but it must be prov’d that the  
 Elders of *Ephesus* had not the same Powers, &  
 cou’d not do the same Things, ( even though they  
 had the same Gifts & Qualifications ) that they  
 might not *lay on Hands*, might not *reprove one ano-*  
*ther*, as there was occasion, & the like. And then,  
 It must be proved that *Timothy* had those Powers, &  
 exercised them, in the Capacity of a *Bishop* ; not  
 as one having extraordinary Authority and by  
 virtue of extraordinary Gifts ; much less as be-  
 ing an Elder : and that he had not the Assistance  
 of

of the other Elders. ---- Particularly it must be proved, That he had the sole Power of *Ordination*, & acted singly herein, if ever the Prelatists wou'd gain their point. But now how improbable is this ? Seeing all the Ordinations we read of were performed by a Plurality of Ordainers : and especially seeing, if *Paul* was concern'd in the Ordination of *Timothy*, he took the hands of the *Presbytery* with his own : for we cannot suppose but that *Timothy* wou'd follow the Pattern of his own Ordination, & not assume more Power than the Apostle himself claimed.

Moreover, It is observable, by the same way of Reasoning that our Author makes use of here, to prove *Timothy's* Episcopacy, the Papists do infer *Peter's* Supremacy from other places of Scripture (as *Mat. 16. 19. Job. 21. 15.*) Where CHRIST gave Instructions, Charges and Powers to the Apostles ; using the singular number, and directing his Speech to *Peter* in particular, even when the other Apostles were by. And indeed, I think, if the mere Form of Expression is any thing to be built upon, the Papists may as well pretend, that what CHRIST here said to *Peter*, was personal & peculiar to him, as the Prelatists appropriate to *Timothy* what *Paul* says in his Epistles to him about Government & Ordination. For perhaps *Timothy* might differ little more (if any thing) from the Rest of the Presbyters, than *Peter* did from the Rest of the Apostles. Now the Apostles acted among themselves in a constant Parity, notwithstanding the seeming peculiar Powers given to *Peter*. And the Case at *Ephesus* might be the very same,

Furthermore, I wou'd observe, If what our Author affirms be true, that *Timothy* had a Power over the Presbyters of the Church of *Ephesus*, it is a Truth, that will rather hurt, than help his Cause. For it is a plain Case, that the Presbyters of the Church of *Ephesus* were of the Episcopal Order. These are they to whom the Apostle said, *Act. 20. 28. The Holy Ghost hath made you Bishops, or (as in our Translation) Overseers.* And in the 1st Epist. to *Timothy*, 3d Chap. Paul very evidently ascribes to these Elders the power of Government. They were to be *such as ruled well their own Houses, having their Children in subjection with all Gravity*,--- for this remarkable Reason, *because if a Man know not how to rule his own House, how shall he take Care of the Church of GOD?* Which passage, the learned Dr. *Hammond* (whose Authority perhaps may go as far with some, as our Author supposes Mr. *Calvin's* will with others) paraphrases thus; "For sure he that cannot rule so much a less Province, will be unfit to be made a *Governour* of the Church of GOD." Now the Episcoparians agree with the Presbyterians, that the Powers of Government & Ordination go together. Since therefore these Presbyters had the Former, they must of necessity have had the Latter also. Hence if *Timothy* had a Power over these Presbyters, as our Author affirms, he must be forced to grant one of these three Things, (neither of which will please him nor serve his Cause) *Viz. Either,*

(1.) That that Power in *Timothy* was only temporary & extraordinary; and he (so far) an extraordinary



Extraordinary Officer, as the Presbyterians generally say he was.---- Or,

(2.) That there is an ordinary Officer in the Church superior to Bishops; since the Episcopalians reckon all that have the powers of Government & Ordination to be Bishops. For which Reason Dr. Hammond puts that Construction upon 2 Tim. 2. 2. " Appoint them as Bishops in the several Churches UNDER THEE.---Or else,

(3.) He must allow such Officers, as he thinks inferior to Bishops, to have the Powers of Government & Ordination; which is one of the main Things Presbyterians contend for.

But now in the last place, I wou'd observe; Our Author makes some *Acknowledgments* elsewhere, that evidently subvert the Doctrine of *Timothy's* Episcopacy. Pag. 25. He confesses *Paul's* Jurisdiction over *Timothy*, when he mentions what *Paul* said of him, " That *He served with him, as a Son with his Father, in the work of the Gospel*; " being obsequious to Apostolical Orders; going " whither he was sent, and coming when called, &c. And in another place our Author observes, That the Apostles had " Jurisdiction over all Churches"; whence it follows that *Timothy* an Officer in the Church of *Ephesus*, must be in some Subjection to *Paul*. And if he was subject or subordinate to another, then certainly he cou'd not be a *Diocesan* Bishop; since such a Bishop must have a Fulness of Power in his particular Province, and be exempt from the Jurisdiction of any Ecclesiastical Superiors. Much less cou'd he have *Apostolic* Power, as our Author pretends; because

( as he justly observes *pag. 17.* ) “ All Apostles  
 “ by their Commission had equal Power, and  
 “ there was no Superiority of one Apostle to  
 “ another.

*and* In a word, If ( after all ) this Gentleman will  
 maintain that *Timothy* had exercised Episcopal  
 Power over the Presbyters of *Ephesus*, ( though he  
 dare not venture to say, “ under what Designation,”  
 as his Phrase is ) then he must necessarily grant  
 one of these Things. — *Either,*

(1.) That *Timothy* had an absolute independent  
 Power, and was not under the Apostles Jurisdic-  
 tion. — *Or,*

(2.) That the Power, which the Apostle exer-  
 cised over him, was extraordinary; and so the  
 Apostles only temporary Officers. — *Or,*

(3.) That the Apostolical Power was not pro-  
 perly & simply Episcopal, but of a different Kind;  
 & so the Apostles an Order distinct from Bishops:  
 which will infer *four* several Orders of Officers  
 in the Christian Church. — *Or else,*

(4.) That all Bishops have not by Divine Right  
 an Equality of Power, but may be in Subordination  
 to one another.

Let him chuse which he will of these Postu-  
 lata, he must needs commit violence upon one  
 part or other of his Scheme; and what he has  
 built up with one hand, pull down with his  
 other.

I know not of any way now left our Author  
 to take in defense of his Doctrine, but to say, That  
*Timothy* was the Apostle's *Substitute*, or Delegate;  
 not acting properly in his own, but in *Paul's*  
 Name, governed by Apostolical Instructions, and  
 execu-

executing Apostolical Orders.— And indeed, if we compare what our Author says of *Timothy* in his 25th page †, with what he says in his 49th ‡, he will appear to be of this Opinion.— But neither will this help his Argument at all. No Plea can be gather'd from it, for Bishops being Successors of the Apostles, though we suppose the Delegation to *Timothy* to be matter of Fact : because it can't be proved, but that *Timothy* was an itinerant Missionary, having no particular Relation to the Church at *Ephesus* ; and because it can't be prov'd, but that the supposed Trust committed to him, was a temporary and transient Assignment ; one of those extraordinary Expedients, which the peculiar Occasions and Necessities of that Day called for ; having a “ particular “ Respect to the first planting of the Gospel, and “ the erecting and settling the Christian Church “ in the world : the powers relating to which our Author himself (pag. 33.) owns were temporary and extraordinary. --- Particularly, as I have had occasion once and again to observe, He confesses that the Apostles Jurisdiction over all Churches was but temporary, and needful only for the primitive Times : and if so, I can't see how a limited Jurisdiction of that nature should

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† Pag. 25. He seems to rank *Timothy* among the “ inferior “ Pastors, who were generally obsequious to the Orders “ of the Apostles, &c.

‡ Pag. 49. He observes, “ If it be said, That *Tim* acted “ only as *Paul's* Delegate, it rather corroborates the “ Argument : for if he had a Superior Power committed “ to him above Presbyters, whether by Delegation, “ or by Investiture and Ordination, it comes all to “ one.



be necessary in after-times. If *Paul's* Jurisdiction over all Churches was extraordinary, then it seems to me that the Jurisdiction he is said to exercise over the Church and Pastors of *Ephesus*, in particular, by the mediation of *Timothy* ( which was specifically the same with that ) must be likewise extraordinary. *Timothy's* pretended Episcopacy could be no other than the Exercise of Apostolical universal Jurisdiction, under a particular Application : and this particular Trust must cease, together with the extraordinary Power, that was the Foundation & Source of it. ———  
 Moreover, It is not unworthy of Consideration, That in the exercise of this supposed Episcopal Government, *Timothy* had an inspired Apostle to direct him : And now will any imagin that the Bishops, *Timothy's* pretended Successors, do not as much want some higher Authority to supervise them too ? Or are Presbyters the only Persons that need to be under the Conduct & Regulation of Superiors ! Methinks, our *Timothies* as much need a *Paul* to inspect them, as the Presbyters want a *Timothy* to govern them. And since there's no more any *Paul* with his extraordinary Powers, we may safely conclude that *Timothy*, his supposed Delegate, has long ago taken his final Leave of the World:

But now to proceed with our Author.

Pag. 48. He instanceth in *Titus*, & says, “ That the like Power and Authority (with that of *Timothy*) was conferred on him, over the Churches in *Crete*.” But here the like Difficulties arise too : and if the Case of Both was the same, the same Answer may serve for both.---

I shall therefore only observe, that the Elders, to be ordained by *Titus* in every City, were to be blameless as the *Stewards of GOD*, that is (saith *Dr. Hammond*) "as those that had the *Government* of *GOD's Family* intrusted to them". Now since these Elders or Presbyters were to have the power of Government, they were to have that of Ordination likewise; and so were to be Bishops, according to the opinion of the Episcoparians. Hence if our Author assert *Titus's* Episcopal Power over them, He will entangle himself in all the inextricable Difficulties, which I have cast in his way, under the former head.

Thus you see the two Instances of *Timothy* and *Titus*, which our Author thought would afford convincing Arguments for a settled Prelacy in the Church, do conclude nothing at all in favor of it. It was therefore ingenuously done of *Dr. Whitby*, to desert his Brethren, by making those Concessions, which we find in the Preface to his Commentary upon *Titus*. "As to the great Controversy (saith he) whether *Timothy* & *Titus* were indeed made Bishops, the one of *Ephesus*, the other of *Crete*; I confess I can find nothing of this matter in any Writer of the first three Centuries, nor any Intimation that they bore that Name——. (He adds afterwards) I confess, that these two Instances, absolutely taken, afford us no convincing Arguments for a settled Diocesan Episcopacy."

§. 4. I come now to our Author's last Instance, viz. "The *Angels* of the seven Churches of *Asia*, which (he tells us) were Persons of the *Apos-*  
tolic

*“tolical & Episcopal Order.* But his Argument here is as weak and unconcluding as any of the Former. For there is no Evidence at all, nor any Shadow of Reason to suppose, that those Angels were Diocesan Bishops, or such as had Authority over Presbyters. There is nothing in the Word *Angel*, that will yield any Demonstration of it. Whether you consider the Etymology of the Name, or the Style of the Apocalypse, there’s nothing to forbid our taking it in a Collective Sense, for the Body of the Clergy or Presbyters. And if we look into the *Epistles* to those Churches, we shall find many Expressions that favor this Construction: but not a word (that I can see) countenancing the Episcopal Opinion. Nay, if we shou’d allow every Angel to be a *single* Person, the utmost you can suppose him to be, is a Senior Pastor in a Church; or the Moderator of a Presbytery, approved by some who are in their Judgment and Practice very Anti-prelatical. There is not the least Hint given, as if these Angels had Jurisdiction over any Inferior Ministers; much less the sole power of Government, and a Negative upon Pastors and Churches: without which Things, there can be no rational Inference (from those Angels) in favor of Diocesan Bishops. ’Tis indeed one of the most noisy & blustering Arguments made use of on the Episcopal side, but perhaps equally shallow & senseless.

Thus I have faithfully examin’d all the *Instances*, our Author has thought fit to mention, for the proof of his Point, That the *Apostolic* Power over Pastors is continu’d in the Church, in the hands of *Bishops*. And I am apt to flatter my self,  
 “ that



“ that I have *disarm'd* him of all his supposed  
 “ *Precedents*, have beaten him off from his *strong*  
 “ *Holds* \* and turn'd most of his own *Weapons*  
 upon himself.

Now it remains to consider the *Replies* he has  
 made to the *Scripture-Proofs*, which *Presbyterians*  
 bring : but before I pass to that, let me look back  
 a little, and consider an incidental *Passage* or  
 two of our Author's under the former head.

§. 5. At the bottom of page 48. ( speaking of  
*Timothy & Titus* ) he says, *I will not contend but*  
*that in the EXERCISE OF THIS POWER, they*  
*might have taken the Advice & CONCURRENCE*  
*of the faithful Pastors in these Churches, & concerted*  
*Affairs with them : and not done things in an ar-*  
*bitrary and despotic manner.* To this I cannot  
 answer better than in the words of Mr. *Pierce* ||.

“ As to our part, we do not condemn all manner  
 “ of precedence or pre-eminence. If the Episco-  
 “ parians had only asserted it to be both lawful  
 “ and useful, that among Presbyters who are, by  
 “ the first Institution, all equal, there should be  
 “ one for Order's sake, placed above the rest, &  
 “ called the Bishop; we should not upon that  
 “ account have contended with them, or separated  
 “ from them. Who knows not that the foreign

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\* These are Allusions to some Passages in the *Discourse con-*  
*cerning Episcopacy*, ( annex'd to the *Short Method with the*  
*Deists* ) Sold by JOHN CHECKLEY. ( Pag. 49. & 95. )  
 Which Discourse will have its full Consideration  
 ( I doubt not ) in the several ANSWERS to it, that I  
 hear are going to the Press.

|| *Vind.* part 3. ch. 1. pa. 39.

“ Churches, that are under Presbyterian Govern-  
 “ ment, have, in their Synods and Classes, Mo-  
 “ derators, Prolocutors, &c. which are by Ex-  
 “ perience found necessary? And if men had been  
 “ entrusted with those Offices in our Churches,  
 “ not barely upon occasion, but for life, or as  
 “ long as they behaved themselves well in them,  
 “ I hardly think any Quarrel would have risen  
 “ upon this head. Nay, so earnestly did our  
 “ Ministers desire Peace, that if our Bishops had  
 “ been obliged to govern their Churches, with  
 “ the Consent and Assistance of their Presbyters,  
 “ they would have born with it rather than have  
 “ been deprived of the publick Exercise of their  
 “ Ministry. For they thus considered with them-  
 “ selves; that it was enough for them, if they  
 “ preserved entire the power they received from  
 “ GOD, and left the Consecration whereby the  
 “ Presbyters are made Bishops, as a useless thing,  
 “ to those who were satisfied with the Lawfulness  
 “ and Expediency of it. This then is our Judg-  
 “ ment, that the distinction our Adversaries make  
 “ between Presbyter and Bishop is groundless,  
 “ being no where made in the Scripture; and  
 “ that CHRIST is alone a Monarch in His  
 “ Church; and that He hath never appointed a  
 “ Monarchical Form of Government to be prac-  
 “ tised in it;” since we no where find any such  
 thing taught, either by CHRIST himself, or by  
 his holy Apostles, “ to whom he gave special  
 Commission and Power to plant, and settle, and  
 govern his Church, in his name. “ Concerning  
 whom therefore, (*to borrow our Author’s words,*  
 pag. 50, 51.) we cannot entertain the least doubt  
 in

in our minds, but that they would be most faithful and exact, in settling that Order, and Instituting those Officers in all fully constituted Churches, which their Lord had appointed; and would be careful to leave the Church, at their Death under the same Order & Government, furnished with the same Offices & Ministers, which CHRIST himself her Lord, had instituted & appointed for her Edification."

§. 6. And now, since our Author is fully persuaded as well as I, that the Apostles were faithful, exact, and careful in modelling the Church according to *Christ's* own appointment; I can't see, that it would have been any great Confirmation of his Cause, if he had brought forth the *Records of the Ancient Church*, and *Catalogues of its Bishops*, which he speaks of, *pag. 51.* [Nay, although the Bishops may be there (as *pag. 43.* he tells us they are) frequently called Apostles; and again, the Apostles stiled Bishops; nay, further, altho' he cou'd make it appear as evident, as himself supposes it is, that many of the *Ancients* were of opinion, "That in the Apostles was instituted the Episcopal Office, and that in the Bishops the Apostolic Office was continu'd; This (neither) cou'd not serve him much.] For if they speak not according to the Institution of Christ, and his Apostles, we may safely venture to say, That so far as they are inconsistent with it, *There is no light in them.* Whereas, on the other hand, if we find them conformable to it, however they may deserve Commendation, yet they will add no weight or force at all to our Saviour's or his



**Apostles Institution.**--- Much might be said to this matter, but since our Author only gives a transient Hint upon it, and seems presently to retract it, by ingenuously confessing he has taken a step out of the Line he had set himself, I shall add nothing further in Reply to it, but the following Passages from a Learned *Dissenter*. “ We deny not (saith he) that many of the Fathers seem to make a great difference betwixt Bishops and Presbyters : but this doth not overthrow our Hypothesis. For if they are the same in *Scripture*, the sayings of the Fathers cannot make them otherwise : and yet (he adds) few or none of the Ancients say they are distinct Orders ; much less that they are so by Divine Right : but some of them acknowledge the contrary. It is not therefore their using the name of Bishop, in a sense distinct from that of Presbyter, no, nor requiring Presbyters to be obedient to their Bishop, that will prove a Superiority of Order *Jure Divino* ; for we grant that it was the early Practice of the Church to choose one of the gravest and wisest of the Presbyters, and constitute him a sort of President over the Rest ; and that where there were many Presbyters in a particular Church, commonly the Eldest or Worthiest was as *Pastor*, and the other his Assistants : but still we know, that the *Parson* of a Parish, and his *Curates*, are of the same Order ; and every Bishop in *England* is equal in Order to the Arch-Bishop of *Canterbury*, altho’ they take an oath of *Canonical Obedience* to him. The same we say of the Distinction betwixt Bishop & Presbyter in primitive Times. This is a sufficient

cient Reply to all the *Antiquities*, this Gentleman cou'd have alledg'd.

§. 7. In the next place our Author, *pag. 52*, produces the Testimony of *Calvin*, concerning the *form of the ancient Church* ; but to what purpose I cannot well imagine : for I think it will be far from doing him any service. The form of Government which *Calvin* speaks of in *that* Chapter, ( which is in the 4th and not in the 1st Book of his Institutions, as the Reader may be in danger of misapprehending, from our Author's way of citing him ) is not ( as he expressly tells us ) “ the Order delivered in the pure word of GOD ” ; of which he had treated in the foregoing Chapter ; but only “ a sort of Image of it exhibited in the form of the ancient Church.” In which, notwithstanding *Calvin's* charitable Opinion, “ that the ancient Bishops with a sincere study “ endeavoured to preserve GOD's Institution & “ had no mind to frame any other form of Church-Government than what was prescribed by GOD “ in his Word ” ; yet it is plain from the very Words recited from him by our Author, that he thinks, “ They had something at least, in this “ matter, *disagreeable* to the Word of GOD, something *wanting* in their Order, and something “ in which they erred.” And as for the three Orders, he brings in *Calvin* speaking of, they are not as he represents them, Bishops, Presbyters and Deacons ; but *Teaching*, and *Ruling Elders, and Deacons*. His own words you may see

see in the Margin \*. Indeed in the next Section he acknowledges, " That in every City the  
 " Elders or Presbyters chose one of their own  
 " number, to whom especially they gave the title  
 " of Bishop ; but then he says, That he had no  
 " Dominion over his Collegues, but only ( as the  
 " Consul did in the Senate ) acted the part of a  
 " Moderator among them ; and executed what  
 " was decreed by common consent, and was him-  
 " self subject to the Assembly of his Brethren.  
 " *Sic alios dignitate antecedeat, ut fratrum cœtui*  
 " *subjiceretur.* Moreover he adds, that this was  
 " brought in by human Consent, according to the  
 " Confession of the Antients themselves, & brings  
 " *Ferom* for his Voucher.

¶ Our Author now proceeds pag. 54. to consider  
 some passages of Scripture, that are commonly OB-  
 JECTED against what he hath advanced.

§. 1. And First, Those Passages from which 'tis  
 alledged, " that the Names of Bishop and Pres-  
 " byter are promiscuously used in the Scripture,  
 " & therefore signify but one & the same Office".  
 To this, he says, " It is answered by SOME  
 ( for he seems not very forward to espouse the  
 Answer himself ) " that whenever *Bishops* are  
 " named, we are to understand Bishops properly

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\* *Quemadmodum tradidimus triplices ministros nobis commendari  
 in scriptura, ita quicquid ministrorum habuit vetus Ecclesia, in  
 tres Ordines distinxit : nam ex ordine PRESBYTERORUM  
 partim eligebant Pastores ac Doctores : reliqua pars Cen-  
 suræ Morum et Correctionibus præerat. DIACONIS com-  
 missa erat cura pauperum, &c. Lib. 4. C. 4. Sect. 1.*



“ *so called, and not Presbyters*, which they make  
 “ appear from the Texts brought in favour of a  
 “ Community of Names”. How well, we shall  
 see presently !

The first text mentioned is in *Act. 20.* where  
 the Apostle *Paul* having sent from *Miletus* to *Ephesus*,  
 (ver. 17) and called the Elders of the Church,  
 so charges them, (ver. 28.) *Take heed therefore*  
*unto your selves, and unto all the Flock over which*  
*the Holy Ghost hath made you OVERSEERS (or*  
*Bishops, as the same word is elsewhere translated)*  
*to feed the Church of GOD, &c.* --- Here it is as plain  
 as any thing can be, that the same persons who  
 are called Elders or Presbyters (ver. 17.) are cal-  
 led also Bishops (ver. 28.) & were such Officers  
 as there were more than one of in a Church; and  
 therefore could not be Bishops properly so called,  
 in our Author's sense. To this our Author answers,  
 That *They say* (it must be only by guess; for there  
 is no foundation for it in the Text: “ *They say* )  
 “ that the Apostle called both Bishops & Presbyters  
 “ unto him, & that the Clergy of all the Cities  
 “ thereabout were there; so that what he says,  
 “ ver. 28. was principally directed to the Bishops,  
 “ & by way of reflection to the *Presbyters*.” If we  
 should grant this were true, yet still their Names  
 are used promiscuously. But it is so far from being  
 true, that it is directly contrary both to the let-  
 ter of the Text, & the circumstances of the Apostle.

For,

1. If the Clergy of all the neighbouring Cities  
 had been there, the Apostle (we may conclude)  
 would have said *Flocks & Churches*; not *Flock &*  
*Church*, And,

2. The

2. The Apostle was now *hastening, if possible, to be at Jerusalem on the day of Pentecost, ver. 16.* and therefore would not call at *Ephesus* himself, lest he should be detained too long; but sent for the Elders of the Church to come to him at *Miletus*: which makes it the most unlikely thing in the world, that he would tarry there till the Clergy of *all* the Cities about *Ephesus* could be called together. So that it appears plainly both from the manner of the Apostle's Expression, and from the great hast he was then in, that none but the Elders of the Church of *Ephesus* were there present; whom the Apostle calls *Bishops of the HOLY GHOST's making*. To all this our Author hath nothing to oppose, but a mere Gess, which he seems not willing to take the Credit of to himself; and which if allowed, won't serve the turn he uses it for.

Before I dismiss this Text, I would observe further, that the Apostle charges these Elders to *feed the Church*. Now *feeding* being a metaphor taken from the business of a *Shepherd*, implies government as well as instruction. So that from this Text it appears, (1.) That the SAME Persons were called Elders & Bishops. And (2.) That in *one* Church there were SEVERAL Elders, all ALIKE concerned in the Government of it; and therefore according to the Episcoparian Scheme, invested with the power of *Ordination* also, and all other Powers that belong to the highest Office in the Church. So that this Text proves an Identity of Office as well as Name.——To which I will add, (3.) That in all probability this charge was given to those Elders, in the presence of  
*Timothy,*

*Timothy*, who appears from *ver. 4.* to have been one of the *Apostle's* attendants in this Voyage. And if so, had the *Apostle* been of our Author's opinion, that he was the Bishop of that Church, it is very strange he should take no notice at all of *him*, as concerned with it ; nor give any charge to the Presbyters to pay due respect unto their *Bishop* ( whose *Youth* might tempt them to *despise him* ) as well as to take heed to all the *Flock*.

The next Passage mentioned is that in *Titus*, Chap. 1. where after the *Apostle* hath laid down some of the qualifications of the *Elders*, whom he left *Titus* to ordain in every City, he gives this reason ( *ver. 7.* ) for insisting on those qualifications : *For a BISHOP must be blameless as the Steward of God, &c.* which wou'd be no reason at all, unless the *Apostle* intended the same Officer by the *Bishop* here, which he did by the *Elders* before. To this, I can't find that our Author says any thing, which hath so much as the least tendency to take off the force of it. But he says one thing to perplex himself and his Cause, viz. " That there were Presbyters before at *Crete*, and " *Titus* was to ordain some of them Bishops"; whereas he had said before *pa. 48.* " That an " Episcopal Power and Authority was conferred " on *Titus* over the Churches in *Crete*". From which two Passages laid together one would think, that *Titus* was to ordain *Bishops*, in some of the Cities in *Crete*, INFERIOUR to himself : whereas the Scheme of our Author and his Brethren is, That there is no superiority or power of one Bishop over another. Besides, as Criticks ob-

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serve,



serve, the original word here rendred to *ordain*, will not bear such a sense : it signifies plainly to *constitute & appoint*. And so here it must needs mean the Ordination of persons to the office of Presbyters ; and not the advancement of Presbyters to be Bishops. Presbyter or Elder here is the Capacity, to which persons were to be ordained ; and not from which they were to be promoted.

In the next place he tells us that *1 Tim. 3. Is* " to be understood of Bishops *properly so called*, " that were to be ordained to preside over " other Cities, as *Timothy did over Ephesus.*" But this won't serve his turn ; for *Timothy* was to ABIDE at *Ephesus*, ( *ch. 1. ver. 3.* ) and not to travel from City to City to ordain Bishops. Besides, if the Apostle had known any middle sort of Officer ( called a Presbyter ) between the Bishop here mentioned, and the Deacon described afterwards, in the same Chapter, it is very strange he should give no Character of him, when he is so carefully instructing *Timothy*, *how to behave himself in the House of God* ; that he might know what manner of person to put into this Office also, if there should be occasion for it. And therefore we cannot but conclude, that a Bishop and a Presbyter were the same thing in the Apostle's account, and that he knew no other ordinary Officers in the Church, but Bishops or Presbyters, and Deacons.

The last Text he mentions is *Phil. 1. 1. Paul & Timothy the Servants of Jesus Christ, to all the*  
*Saints*

*saints in Christ Jesus, which are at Philippi, with the BISHOPS and DEACONS.* From this text we gather that the Government of the Church at *Philippi* was not lodged in the hands of a single Person, or a Bishop, properly so called, in our Author's sense; but in the hands of a *Plurality*, or *Presbytery*; and that there was no middle Order in the Church of *Philippi*, between the Bishops & Deacons here mentioned.

To this our *Author* answers, first, "That these words may be understood of the Bishops of *Philippi* & other neighbouring Cities, who were wont to convene & meet together.

My reply is, 1. That this Epistle is written to a *Church*; that therefore when it says, *To the Saints which are at Philippi*, it is to be understood of the Saints that dwelt there and constituted that Church. And in like manner ought the *Bishops* and *Deacons* to be understood of those that did belong to *that Church*; unless there were some apparent reason to the contrary.

2. That there is no Intimation in this Epistle, that it was to be delivered to an Assembly of Bishops convened at *Philippi*: that therefore there is no Ground for such a Supposition; but it is a mere Guess, to serve a Cause that needs such Helps.

3. That it is a Guess not only without Foundation, but against the express words of the Epistle itself. For the Apostle calls those, whom he wrote it to, *Philippians*. Chap. 4. 15. *Ye Philippians know also, &c.* Now it would be very absurd to call an Assembly of Bishops, met together from the neighbouring Cities, *Philippians*, only be-

cause they happened to hold a meeting at *Philippi*.

4. Our Author's Guess cannot be right, nor yet the Hypothesis which it is designed to serve, because the Apostle takes no notice of any *middle* Order in his Salutations. For had there at that day been *three* Orders of Officers in the Church, and had there been such a convention of Bishops of the neighbouring Cities at *Philippi*, it can't be supposed, that the Deacons, who are the lowest Order, would have been present, and the Presbyters who are superior to them, not so. And if the Presbyters had been present, certainly the Apostle would not have saluted their Inferiors, without taking any notice at all of *them*.

Well, If a bad Guess won't destroy the Argument founded on this Text, perhaps a forced Construction may do the business better; for our Author says, secondly, "That this Text may mean " that *Paul*, and the *Bishops* and *Deacons* that " were with him, salute the saints that are at " *Philippi*." As if it had run thus, *Paul & Timothy the servants of Jesus Christ, with the Bishops & Deacons; to all the saints in Christ Jesus, which are at Philippi*.

I readily agree with our Author, " That this " Answer is not *obvious* to every one." For it is a wonder to me, that any man, that hath re'd the two Epistles of the same Apostle to the *Corinthians*, should ever make it. In both those Epistles, the form of Expression used in the Salutation, is exactly parallel (both in the Original, & in our Translation) to the form of Expression used here. And yet I believe the greatest Zealot for our Author's



Author's cause ( when he is not out of temper ) will hardly be able to perswade himself, that the Salutation, in the *first* of those Epistles, ought to run thus ; *Paul an Apostle of Jesus Christ, through the will of God, and Sosthenes our Brother, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, unto the Church of God which is at Corinth, &c.* Or that the true Construction of the Salutation in the 2d Epistle is, *Paul an Apostle of Jesus Christ by the will of God, and Timothy our brother, with all the saints that are in all Achaia ; unto the Church of God which is at Corinth, &c.* — I think, I need not mention the Reasons why I suppose no Body will be ambitious of the Credit of finding out such a new way of reading the two last mentioned Salutations. And why the order of the Salutation in the Epistle to the *Philippians* should be so inverted, as it is manifest, the same form of Expression ought not to be in any other place, where it is used by the same Apostle, I believe no Reason can be given, but such an one, as it will be tho't prudence not to expose.

Our Author hath now done with the Texts of Scripture, from which, he says, we alledge that the Names of Bishop and Presbyter are used promiscuously. And upon the whole concludes, " That if he should grant an Identity of Names, yet it will not follow, that there was an Identity of Offices ; because Names are common in Scripture, where Offices are acknowledged to be distinct." But he should have remembered, that something more than a bare Identity of Names is argued from diverse of these Texts. And since  
he

he hath been no better able to prove, that in all these places we are to understand Bishops properly so called, and not Presbyters ; he might have tho't it worth his while, to have endeavoured an answer to what we argue from the Texts, besides a promiscuous use of Names.

For, from *Acts* 20. 27, 28. we not only prove, that the names of Bishop and Presbyter are used promiscuously ; but also that the *Government* of the Church at *Ephesus* was committed to a Plurality, and not to a single Person ; and that therefore all these Presbyters had a power of Ordination also ( since the Powers of Government and Ordination go together, our Adversaries themselves being Judges ) from whence it follows that Presbyters properly so called have a Right by Scripture to all those Powers ; which Bishops now claim as peculiar to themselves.

Again ; From *1 Tim.* 3. 2, 3, 4, &c. We argue that the Apostle knew of but *two* Orders of Officers in the Church. For it would be very strange, when he is so solicitous, that *Timothy might know how he ought to behave himself in the House of God ;* that yet he should not give him any account of the Qualifications necessary for one Order of Officers that belong to it. And it would be much stranger still, that he should be so very particular, in setting down the Qualifications of one fit for the Office of a *Deacon*, which is on all hands allowed to be the lowest Order, and yet omit all mention of an Officer of higher Degree and more Importance.

So again, ( to mention no more, ) we say, it appears from *Phil.* 1. 1. that there were but *two* orders

orders of Officers in that Church. For it would be no way consistent with the *Decency* observed on all occasions by the Apostle, to have saluted the Deacons by name, and to have taken no notice at all of one of the Orders superior to them, if there had been more than one that were so. And we say moreover, that it farther appears from this Text, that the highest Order here mentioned was such as there might be more than *one* of, at the same time, in the same Church, & this a small one, (for we have reason to believe, the *Philippian* Christians were but a *little Flock*) and that therefore they could not be Bishops, in the sense of our Adversaries; for of them there can be but *one* in a Church at once.

These things lie plain and obvious to every Eye in these Texts, and are much more than a bare Identity of *Names*; which is also demonstrable from some of them, as hath been shewn above. And though our Author is pleased to make light of the Argument from the Identity of Names to Identity of Offices, and many of his brethren have treated it with a great deal of contempt & insult: yet, I suppose, if the matter be duely weighed, it will be found much easier to laugh at it, than to answer it.

Indeed it must be acknowledged, that all the Names of the Offices of the Christian Church, admit of a *twofold* Acceptation: being sometimes used in a common, and sometimes in an appropriate sense, by the sacred Writers. Thus for instance; *Apostle* sometimes signifies any Messenger, and sometimes it is more strictly taken for one of the Twelve, immediately sent forth by our Lord.

So



So *Bishop*, in its common acceptation, signifies an Overseer, & *Presbyter* signifies an Old Man : but they are both of them often used in a more appropriate sense, to denote those Officers, to whom the *Instruction* and *Government* of the Churches were committed. So again, *Deacon*, in its common sense intends any Servant or Minister : but in its stricter use is appropriated to that *Officer*, whose business it was to *serve Tables*. And it is generally easy enough to discern from the Scope of the Text, when these words are to be taken for the *proper* Names of the Officers sometimes denoted by them ; and when they are to be taken in the *common* sense, only to intend something that may be as well expressed by them, as by any other words of the like signification.

Now this Observation easily accounts for the *Difficulty*, objected by our Author, " That the "*Apostles* & *Pastors* are frequently called *Deacons* : " Upon which he truly says, That it cannot " thence be argued, that the *Apostles* and *Presby-* " *ters* Office was one and the same with the *Dea-* " *cons*. The reason of which is, that the word *Deacon* in those Places is used in its common sense, according to the original signification of it, before it was appropriated, as a name of distinction, to any particular Order of Officers in the Church. And this our Translators were aware of ; and accordingly, as the sense directed them, have very well rendred it *Minister*, in those places.

But notwithstanding this, it is certain ( as hath already been observed ) that this, and the other names of the Offices in the Christian Church, are

are often used in the New Testament, in a more strict and appropriate sense, to denote certain *Offices*, which by these names were distinguished from each other. For common sense will teach us, that there must be ( at least ) as many distinguishing names, as there were distinct *Offices* in the Church ; and that distinction of Names must be as early as distinction of *Offices* : otherwise Christians must have been unable for some time to express themselves in some Cases, either in Conversation, or in Writing, without an unintelligible Ambiguity. Unless therefore our Author can prove, that the Scripture-*Offices* were not distinguished in the Apostles days, by the Names given them in *Scripture*, but by some other names, best known to himself, and not to be met with there ; he must allow us to conclude, that wherever we meet with these names, evidently used in a strict appropriate sense, there we are to understand certain *Officers*, distinguished by these names from Officers of any other Order, and that could not be distinguished from other Orders, either, in speaking or writing, without these distinguishing names, which custom had appropriated to them.

And still further, where we find two of these names ( tho' evidently used in a strict sense, yet ) indifferently applied to the *same Office*, and never find them applied to any *other Office*, or any *other* names applied to that *Office* in an appropriate sense ; there we must be allowed to conclude, that both these were names, which custom had given to one & the same *Office* ; and that it was well enough known

known at *that time* from all other Offices by either of these names.

Now this is exactly the Case, with respect to the names, *Presbyter* and *Bishop*. For where they are used in the most strict appropriate sense that can be, we find them both applied *indifferently* to the Order of Officers, unto whom the *Instruction* and *Government* of the Church was committed. And we never find either of them applied, in a strict and proper sense, to any other Order. Nor do we find the name *Deacon*, ever applied to *this* Order, but where it is manifestly used in the common, and not in the appropriate sense of the word. And therefore we very justly conclude, that not two, but one and the same Office, is intended by both these names; and that this Office was sufficiently distinguished in the Apostles Time, by either of them.

For it would be the most unreasonable thing in the world, to imagine, that there could be *two* distinct Offices, to which these names belonged, and yet the names be certainly used *promiscuously*; and never so used, as that any distinction of Offices can be collected from them; nor any *other Names* given us by the sacred Writers, to distinguish these Offices by; nor the names of any *other Office* given in an appropriate sense, to the Office, to which these two names are, in such a sense promiscuously applied; nor lastly, either of *these* names ever given, in an appropriate sense, to any other Office, but that of instructing and governing the Church.

But if we should let all this go for nothing, and take our Author's own Account of the matter, it will



will be found to make strongly for our Opinion. For after he hath told us, " That the *Apostles* & "*Pastors* are frequently called *Deacons* ; and yet "*that it cannot thence be argued, that the Apostle's* "*and Presbyter's Office was one and the same* "*with the Deacon's: the Reason he gives for it is,* "*That the name of the Genus is usually given to* "*the species ; the superior Office including the* "*inferior. All Apostles were Presbyters and Dea-* "*cons : though not vice versa ; that is, though* all *Presbyters* and *Deacons* were not *Apostles*. So that according to him a superior Office might be called by the name of an Inferior: but an inferior Office might not be called by the name of a superior. If therefore we can find the same persons, that are called *Presbyters* ( and that certainly were *Presbyters* in *fact* as well as name ) immediately after called *Bishops*, it will follow, from our Author's own way of reasoning, that *Bishops* were not an order superior to *Presbyters*. Now for an Instance of this, I will only refer him to the above-mentioned, *Acts* 20. where those that are called *Elders* or *Presbyters* of the Church of *Ephesus*, ver. 17. ( and who were certainly *Presbyters* properly so called, because there were more than one of them in the same Church ) are called also *Bishops*, ver. 28. as hath been before observed.

§. 2. Now, In the next place our Author comes to answer the Arguments bro't by us, for *Ministerial Parity*, from several Texts, in which it is commanded ; such as *Matth.* 20. 25, 26. *The Lords of the Gentiles*, &c, and the parallel places. Tho' it is to be observed, he grossly misrepresents us,

when he insinuates, that we plead this Text, or any of the others mention'd by him, as condemning all Imparity among Church *Officers*, or a superiority of one *Order* above another, or the like. For, we allow of the Distinction betwixt Officers of an ordinary Character, and Others invested with extraordinary Powers : So likewise we distinguish between one ordinary Officer and another, & assert a difference of Order between Bishops, & Deacons. But what we make use of this Text for, is to prove a parity of the *Apostles* among themselves, & so of Presbyters or Bishops among themselves.

*k.* I cannot give into his opinion, " That this Text forbids only that Power & Jurisdiction, which is exercised with imperious Bitterness and Domination : but must beg leave to thing ( till I can obtain better Light ) that it condemns and inhibits all manner of Superiority & Dominion whatsoever, in the Case it relates to. And when our Author is pleas'd to say, " It is not interpreted " to any such purpose, by any judicious Person of " either Perswasion " ; he commits a grand Mistake, and bewrays his want of Reading or Memory. For Some, I am sure, ( and I suppose *Most* ) of the best Expositors, and other Writers, on the Anti-Episcopal Side, do maintain, That not only Tyranny, but Dominion it self is here spoken of and forbidden. Nay and there are Divines of note in the Church of *England* too, that agree to this Exposition. Dr. *Whitaker* saith, " It is not " Humility in the Domination, that is required ; but the very Domination it self is forbid-  
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den \*. Dr. Willet says, " Our Saviour here forbiddeth, that there shou'd be any Prince-like " and pompous Pre-eminence among Ecclesiastical " Persons ||. So Dr. Whitby, in his Notes on the Place, expresth himself thus ; " I do not think " Christ only forbiddeth here such Dominion as is " attended with Tyranny —: And he adds several weighty Reasons to enforce his Opinion ; As " (1.) Because St. Luke ( *in repeating this Passage* ) uses Words which will bear no such ill " sense. (2.) Because Governours ( whether " among *Jews* or *Gentiles* ) were not always guilty of this Male-Administation. And (3.) Because Christ does not oppose to their Government, a *just* Dominion, but a *Ministry* only, &c.

Unto these, may be added two Arguments further. As (1.) It is not likely that our blessed LORD ( who always paid and taught such a Reverence to the Civil Magistrate, shou'd at once brand all the Kings and Governors in the Gentile World, as a Crew of *Tyrants* and *Oppressors*, without any Exception or Distinction. For ( as one observes ) " what cou'd have been the Effect of " this, but to produce in his Followers an utter " Aversion to Monarchy, and to turn 'em all into " *Republicans* ? I wonder then how our Author came to hit upon such an unhappy Construction of our Saviour's Words. Had he been of the Principles of Those, " who ( *he says* ) are for " CURBING the power of Princes," it would not have been so great a Surprize, to see him

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\* *De Pontif. Quæst. 1. Cap. 3.* || *Synops. p. 270.* † *Anderson.*  
 stumble



Humble into such a Mistake, in his Zeal and Precipitation : But for a Gentleman, who professes himself of the Persuasion of Those, that assert " the just Rights and Prerogatives of Princes, as " the surest Foundation of a Kingdom's Tranquility and Happiness ; for him, to put such a sense upon our Savior's Words, as must have a tendency to inflame the minds of Christians with very strong Prejudices against the Government of *Kings* and *Princes*, seems to be a very unaccountable peece of Forgetfulness and Mistake. — But further, (2.) I may argue from the *Occasion*, upon which the Words were spoken by our Savior. 'Twas briefly this ; The Mother of *Zebedee's* Children came with her Sons to our LORD, worshipping him, and desiring a certain Favour of him, *viz. That her two Sons might sit, the one on his right hand, and the other on his left hand in his Kingdom.* Now we cannot reasonably suppose, This Woman had any thing in View but a JUST Dominion ; not Tyranny and Oppression, but a lawful Power and Authority, which ( no doubt ) she hop'd her Sons wou'd manage worthily. — However, our Lord sees fit to reject her Desire ; and takes occasion not only to forbid his Apostles the tyrannical and corrupt exercise of Authority, but even all Principality and Dominion it self, among themselves And as *Junius* \* observes, " Instead of the Dominion desired, he enjoyns " them a humble Ministry and Service. And whereas it had been objected by *Bellarmino*, That Bishops are not here forbidden to exercise a Do-

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\* *Tom. 2. Contra Bellarm.*

minion like that of *godly* Kings, but only like that of tyrannical Kings, who know not GOD: *Junius* replies, " We deny that there is any such Restriction, neither can it be proved.

This might suffice : but since our *Author* has taken a pretty deal of pains in making critical Remarks on the Text, to expound it out of our Service, if possible ; I shall do him the Justice, particularly to examine all he has said.

1st then, He observes, " That it's only a *Secular* Dominion, that our Lord forbids, &c. Where, by the way, He seems to *retract* what he had said just before, when he deny'd any other Dominion to be condemned, but only that which is exercised with *imperious Bitterness*. He has done well to correct himself, as he seems to do, when he here interprets it of *secular* Dominion ; which being mention'd without any Limitation or Qualification, we must suppose him to allow it forbidden to the Apostles *intirely*, whether exercised with Bitterness, or not. Now this, methinks, is a good Advance towards the Condemnation of his own Bishops, who so much affect State-Dignities, and sometimes sustain Civil Offices ; therein approving themselves true Successors of the Apostles, while dreaming of an *Earbly* Kingdom. It was what so offended good old *Latimer*, that he is said in a Sermon to have advised King *Edward VI.* " to unlord all the Lordly Bishops, and remove " them from all their temporal Offices & Employ- " ments, that they might follow their spiritual " Plough-Tail.— Wise & just Advice, it shou'd seem ! For their frequenting the Court, attending the

the Council-Table, sitting in Parliament, being sometimes Regents of the Kingdom, or Ambassadors abroad, and the like, must needs take them very much off from their more proper Work, as well as very little fute with their Ecclesiastical Character. Hence the Wisdom of a *Church of England-Parliament* saw fit once to pass a Vote, "That no Bishop should sit in Parliament, nor bear any sway in Temporal Affairs; and that no Clergyman shou'd be in the Commission for the Peace. The Apostle observes upon this head; *No man that warreth, entangleth himself with the Affairs of this Life*; requiring *Timothy*, as a good Soldier, & Bishop of the Church of CHRIST, not to engage himself in any secular Negotiations: So Dr. *Whitby* notes on the Place; and moreover observes to us, That the *Apostolical Canons* (so called) declare, "Those Bishops ought to be deposed, who immerse themselves in worldly Affairs. — But I seem to have forgotten, that our Author and I have no Dispute about these Things; since he fairly confesses, that our Savior forbids his Apostles & Ministers to exercise Secular Authority.

However, I don't agree with him, that this was all. I presume this do'sn't reach the utmost meaning of our Saviour. For, though he might have some View (as our *Author* observes) to the *Jewish* opinion of a Temporal Kingdom, and design partly to remove that Mistake; yet the Generality of the most approv'd Interpreters that I have seen, do suppose our Savior's Words also to have a Reference to their Ecclesiastical Capacity, & to forbid their Affectation of pre-eminence and



and Authority one over another in the Church.-- And 'tis very observable that our Lord used often, in his Replies unto others, to have a meaning beyond the Drift of the Question put to him, & different from it.

2. Our *Author* observes ; " That Dominion, " which the Lords of the *Gentiles* exercised, was " over their *Subjects* ; not one over another. But how weak an Innuention is this ! Who knows not, How the Kings of the *Gentiles* have exercised *Lordship*, not only over their *Subjects*, but ever & anon also over other Princes round about them ! What mean Imperial Dignities, & petty Sovereignities ! — I think our Text may be so turned, and perhaps not unfairly ; *The Princes of the Gentiles exercise Dominion over them*, i. e. The People : and they that are Great, ( such as Emperors ) do exercise Authority upon them, that is, upon inferior Princes. But ( says our Lord to his Apostles ) *it shall not be so among you*. It is the Dominion of one Apostle over another, that is here forbidden : as seems evident from what is added, *Whosoever will be chief among you, let him be your servant*. And this is but agreeable to the Scope of the *Woman's* Request to our Lord, That her Sons ( two of the Apostles ) might have the two highest Posts in his Kingdom, and sit above the other Ten ; who are therefore said to be *moved with indignation against the two Brethren, when they heard it*. Moreover, it will be clearer still, if we consult the parallel Texts mention'd by our Author, ( *Luk. 9. 47. & Chap. 22. 24.* ) where we find the occasion of our Lord's giving these humbling Rules to his Apostles,

is said to be the *Rising of a Strife and Reasoning among them, which of them should be accounted the greatest.* — Nothing then can be more evident, whatever the Superiority condemned here by our Lord might be, than that it was such an one, as was to be exercised by the Apostles over others of their *own* Number, and hath no respect to a Superiority over any other Order : and therefore must necessarily be understood in a Presbyterian Sense ; unless our Author will joyn the Papists, and maintain *Peter's* Supremacy : but then he will have the whole Protestant World against him, even his own Episcopal Brethren, who constantly make use of these very Texts in writing against the Bishop of *Rome*, who pretends to be *St. Peter's* Successor, and claims to be *Œcumenical* Primate ! Now if the Romish Primacy is unlawful by virtue of these Texts, I believe any man will be hard put to't to give me a tolerable Reason, why the English Prelacy shou'd not be as well accounted unlawful too ; for I think it has been sufficiently prov'd, that Presbyters, or Pastors, are the true Successors of the Apostles : and therefore, since there was a perfect Equality among the Apostles themselves, it follows there shou'd be the like among ordinary Ministers, who succeed them, & a Superiority of one Pastor over another must be esteem'd forbidden by our Saviour in these Texts we are considering.

Very groundless are the *Consequences* that our Author draws from the Presbyterian Interpretation of our Saviour's Words. This will not ( as he insinuates ) *destroy the power of Ministers over their Flocks* : for, it is only the *Dominion of one Minister*

*nister over another, that we suppose forbidden. Neither will it destroy the power of Synods and Councils, if they keep within their proper Limits, & assume not, what the inspired Apostle disclaim'd, A Dominion over the Faith of others.*

3. He observes, " That Phrase in Luke, *He that is greatest among you*, plainly implies a Superiority of Power. — But I pray, why not rather an Eminency of Gifts and Personal worth, as is attributed to those Apostles, of whom we read, *They seemed to be Pillars*. And how will he reconcile that Construction of his, with what he asserts elsewhere, *viz. " That all the Apostles were equal !*

Moreover, He argues from the Example of CHRIST ministering to his Disciples, which he proposeth to their Imitation, " *That the Command of ministering takes not away the Superiority and Power, since none will doubt, that Christ was their Lord & Superior*. But there's no weight in this, if we consider the nature of the Argument from CHRIST's Example ; it being taken *a Majori*. When he urges his own Example, in taking upon him the form of a Servant, & humbling himself to the meanest Offices for his Disciples, in order to shame them out of their foolish Ambition to appear in the Form of Princes, and to lord it over one another ; I say, in thus urging his own Example, He only argues from the greater to the less : As if he had said, *If I, who am your supreme Lord, have stoop'd to minister unto you, How much more shou'd you my Disciples, who are Fellow-Servants under*



one Master, submit your selves one to another, & be ashamed any of you to strive after Superiority and Pre-eminence over one another! — We may illustrate and confirm this Paraphrase, by our Savior's own words elsewhere, (Joh. 13. 14, 16.) *If I then your Lord and Master have washed your Feet, ye also ought to wash one anothers feet. — The servant is not greater than his Lord. —*

But further,

4. He argues from "our Saviour's Instituting Ministers of different Offices & Degrees; first, Apostles, then the 70, &c. that it can't be thought he condemn'd a Disparity among Gospel-Ministers. — To this I Answer, That here's either a Fallacy, or a mean begging of the Question.

No Body disputes a Distinction of Order among Gospel-Officers; though we deny an Imparity among Officers of the *same Kind*, and particularly among Bishops, Pastors or Teachers.

He argues from the 70, who have been long ago discharg'd; and Evidence brought that CHRIST left them not in Commission at his Ascension: or however, that they were not a distinct Order from the Apostles.

But if none of the former Objections will bear, He has another in Store. —

5. He adds, "If our Lord had design'd to forbid *all Disparity* among the Ministers of the Gospel, 'Tis like, he wou'd rather have stated the Opposition between Them, & the Ministers of

“ of Religion under the *Mosaic Dispensation*, &  
 “ not the Lords of the *Gentiles*.

But to this the Answer is easy. Our Savior chose this Comparison to meet more fully with the carnal Notion, our Author just now mention'd, of an *Earthly Kingdom* and *Civil Dominion*, which the Disciples ( with the Jews ) dreamt of ; as well as at the same time to reprove their Ambition of Superiority to one another.

It might be added, ( as I find a Learned Man || observing ) that our Lord did *not* state the opposition 'twixt Them, and the *Jewish Priests*, because the Disciples did not as yet think of any other Church-Government than what at present obtained among the *Jews*, and CHRIST did not find them ripe for receiving any Intimation thereof ; but tho't it enough to give them a general Rule to be observed by them afterwards, which ( when it was to be put in practice ) they wou'd easily conceive the meaning of, after *their Understandings were opened*, and *all Things brought to their Remembrance* by the Holy Ghost. This Thought is suggested to us by Mr. Dodwel ( that celebrated Champion of the Church of England )

“ *The Apostles themselves* ( saith he ) *do not seem*  
 “ *to have known any thing concerning the Govern-*  
 “ *ment of the Church, till their Separation from the*  
 “ *Synagogues : They were by Birth JEWS, and*  
 “ *zealous of the Law and Customs of their Fathers,*  
 “ *and if our Lord ( before that ) had revealed any*  
 “ *thing to them which looked that way, that is, a*  
 “ *Change of Government, they had been in bazard*

“ of revolting from him, instead of obeying him.  
 “ And therefore our Lord dealt cautiously with them,  
 “ and wou’d not put new wine into old Bottles, nor  
 “ while their Minds were yet alienated, bear in new  
 “ Revelations upon them concerning Facts, from  
 “ which They wou’d have had an Aversion. —

Thus I have remov’d ( I hope ) all that our  
 Author has offer’d to invalidate our Objection  
 against Prelacy from our Savior’s Rule in *Mat. 20.*  
*25, 26.* --- And have vindicated the Parallel Places  
 therewith.

Yet I wou’d take particular Notice of the last  
 Text our Author mentions, that is, *1 Pet. 5. 2, 3.*  
*Feed the Flock of God, which is among you, taking*  
*the oversight thereof ( or acting as Bishops over it, )*  
*not by constraint, but willingly, not for filthy Lucre,*  
*but of a ready mind : neither as being Lords over*  
*God’s Heritage, but being Ensamples to the Flock.*  
 He brings in this, as a parallel place. but I do  
 not remember at present, that I have known it to  
 be improv’d by any of our Persuasion, to the same  
 purpose with the other Texts : So that ( to re-  
 tort his own Charge ) it seems *not fair and in-*  
*genuous Dealing in him* to mention it as so alledg-  
 ed. However since it falls in my way, I will ob-  
 serve upon it, with our Author, “ That Lording  
 “ *over GOD’s Heritage* is here expressely discharg’d  
 or forbidden. From this Text it is plain that  
 Gospel-Bishops are not to be Lording Bishops ; are  
 not to exercise Princelike or Masterly Dominion  
 over their Flocks. CHRIST will have no such  
 Government, either of Ministers over Ministers,  
 or of Ministers over their Flocks : The Apostle  
 disclaim’d



disclaim'd it, 2 Cor. 1. 24. *Not for that we have Dominion over your Faith, but are Helpers of your Joy.* So, 1 Cor. 3. 5. *Who is Paul? And Who is Apollos? But Ministers, by whom ye believed!* 2 Cor. 3. 5. *We preach not our selves, but Christ Jesus the LORD, and our selves your SERVANTS for Jesus sake.* "Hence (as Dr. Whitby observes\*)  
 " are they so often stiled *Ministers*, and their  
 " *Work a Ministry* to the Saints: And therefore,  
 " saith he, All the Office any man can have in  
 " the Kingdom of CHRIST, can only be a larger  
 " *Ministry* to others. The Office of Ministers is  
 " to reveal the *Will of CHRIST*. He will allow  
 " them no such Power over others, as to rule  
 " them by their *own Will*, in an arbitrary way;  
 to set up themselves for *Lawgivers* or *Dictators*,  
 expecting that the People should entertain all  
 their Doctrines with an implicit Faith, and yield  
 a blind Obedience to all their Decrees & Canons.—  
 This is indeed *Lording* over GOD's Heritage. And  
 wou'd to GOD there had been less of this Domi-  
 neering Spirit in the Christian World! I am sure  
 there ought not to be (to use Dr. Whitby's || phrase)  
 any such *Magisterial Guides* in the Church of  
 Christ.

Our Author acknowledges the Prohibition of this  
 Domineering in Ministers over their Flocks; yet  
 he well observes, " The Pastor's Power & Autho-  
 " rity over them, is expressly asserted (Heb. 13.  
 " 7, 17.) where they are called *Rulers*, and the  
 " People commanded to obey them. Yea, He  
 might have observed, That the same is asserted

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\* Notes on Mat. 20, 25.    || Notes on Eph. 4. 4.    in

In our Text, 1 Pet. 5. 2. where the Presbyters are exhorted to *feed the Flock of God, taking the oversight thereof, &c.* Here's a plain Text for the spiritual Jurisdiction and ruling Power of Presbyters. 'Tis couched in two Words. **FEED the Flock**; ποιμαίνετε; a word, " which ( as one † " observes ) the Defenders of the Hierarchy contend, does not signify barely to *Feed*, but to " provide Food as the *Governor* of a Family, and " 'tis often used for Government, and sometimes " for that of *Princes* : but however, it certainly " signifies the Office of a Pastor, and is a good " Argument that the Pastoral Power is vested in " *Presbyters*. The other word is ἐπισκοποῦντες, " *Taking the Oversight, Performing the Episcopal* " Office, or doing the work of *Bishops*. So then " Episcopal Jurisdiction belongs to Presbyters. " If this Text does not prove it, I despair of " ever understanding the Meaning of Words. — " The Power of *Orders* is with the like Clearness " attributed to Presbyters in other places of " Scripture ; notwithstanding what our *Author* has said to the contrary.

§. 3. In the last place, He comes to consider a Text brought for *Presbyterian Ordination*, viz. That of the Apostle, 1 Tim. 4. 14. *Neglect not the Gift --- which was given Thee --- with the Laying on of the Hands of the Presbytery.* We judge it evident from this Place, That Presbyters have a Right and Power to ordain Presbyters. And I think, nothing he has said do's at all disprove it.

As for *Jerom's* acknowledgement, that Ordination belongs, if not solely, yet chiefly, to Bishops; this don't at all move me : because it is well known, that whatever *Jerom* thought peculiar to Bishops, he thought to be so, " Rather by the " Custom of the Church, than by Divine Appointment \*. And what tho' *Jerom*, and several of the *Latins*, interpreted the *Presbytery* in our Text, to be the Office of Presbyters, as *Calvin* has done since; yet *Chrysostom* and other of the *Greek* Fathers ( who must be supposed to understand *their own* Language at least as well ) do interpret it of the *Consistory* ordaining; not of the Office ordained to And so the word is always used elsewhere in the New Testament. Instances of which you may find, *Luk. 22. 66. Acts 22. 5, &c.* Where the word cannot be understood of Office, but must intend the Consistory or Community of Presbyters. And in the latter Text, it is render'd, *The Estate of the Elders, Ordo Seniorum, The Council of Presbyters.* And indeed Criticks tell us, that the *Presbyterate* or Office of Presbyter is *πρεσβυτεριον*, and not *πρεσβυτερειον* the word used here, which they say always signifies the Consistory.

But our Author objects; " That if he should " grant that *Presbytery* is to be understood here " of the *Meeting* of Presbyters, yet it will not " prove, that they had full power and authority " to ordain; for here (*says he* ) at the most they " did but concur and assist in the ordination of

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*Magis Consuetudine, quam dispositionis Dominica Veritate, &c.*  
*Hieron. in Epist. ad Tit. cap. I.*

Q

*Timothy,*



“*Timothy*, as is evident from 2 *Tim.* i. 6. Where  
 “the Apostle calling on him to *stir up that Gift*,  
 “says of it, *Which is in Thee, by the Putting on of*  
 “*MY Hands*.

To which I answer ; If we take this to refer  
 to *Timothy's Ordination* ( which is questioned by  
 many ) altho' it appears from hence, that the  
 Apostle laid on hands, as well as the Assembly  
 or Council of Presbyters, in the Ordination of  
*Timothy* : yet that gives us no more grounds to  
 suspect, That the *Presbyters* had not full power  
 and authority to ordain by themselves, than it  
 does to suspect whether the *Apostle* had power to  
 ordain by himself. For the Apostle plainly at-  
 tributes as much to *the laying on of the hands of*  
*the Presbytery*, in the first Epistle, as he does to  
*the putting on of his own hands*, in the other ; which  
 it would be very unreasonable for him to do, if  
 the Presbytery had not had the same power with  
 himself in that Case. And if instead of the hands  
 of the *Presbytery*, in the first Epistle, it had been  
 said, that *Timothy* was ordained by the laying on  
 of the hands of the BISHOP, ( notwithstanding  
 the mention of the *Apostle's* hands also in the  
 second Epistle, ) I question not, but our Author  
 wou'd have triumphed in it, and tho't the Text  
 decisive. Whereas now he tells us, “ It is certain  
 “ that Apostles did ordain without the Concur-  
 “ rence of Presbyters ; but he reads not that ever  
 “ Presbyters ordained without an Apostle or  
 “ Bishop : And without a warrant or precedent  
 “ to be found for it in Scripture, he knows not  
 “ how any can be fully persuaded in his own mind.

I can't tell whether it will help our Author under his doubts, or perplex him still more, to mention what some have observed, " That  
 " the *Scriptures* are wholly silent about ordination  
 " by a *Bishop* ; that indeed they sometimes speak  
 " of ordination by the *Apostles*, & the *Apostles*  
 " sometimes call themselves *Elders* or *Presbyters* ;  
 " but they read not that the *Apostles* are ever  
 " called *Bishops* in the New Testament ; or that  
 " the laying on of hands, either without an *Apos-*  
 " *tle*, or with one, is any where ascribed to any  
 " person that is called a *Bishop* in the word of  
 " GOD. This Observation may perhaps draw  
 some weak persons into doubts about the validity  
 of *Episcopal* Ordination. — But the truth of the  
 Case is, ( as hath been, I hope, abundantly prov'd,  
 in the preceeding pages ) that *Bishops* & *Presby-*  
*ters* are one and the same Order by *Divine Institu-*  
*tion* ; and that they succeed the *Apostles* in all  
 their *ordinary* Powers, of which that of *Ordination*  
 is one ; which is warrant enough for Ordination  
 by *Presbyters*, and the very same warrant which  
 those have for it, who are now, by Custom, and  
 humane Constitutions, dignified and distinguished  
 with the Title of *Bishops*. But if our Author  
 must have a *Precedent*, as well as a *Warrant*, for  
 Ordination by *Presbyters*, and such a *Precedent*  
 too as no *Apostle* was concerned in ; I might with  
 as good reason insist upon his giving an Instance  
 of such an Ordination, by any person, or persons  
 that are any where called *Bishops*. However, if  
 he will please to read *Acts* 13. *begin.* and then  
 consider what he himself generally understands

by *Propbets* and *Teachers*, i. e. Presbyters ||, and what he takes to be the design of *Prayer and Imposition of hands* ( i. e. " the appointing & setting Persons apart to the Gospel-Ministry " pa. 12. ) I hope he will find a *Precedent* to his heart's desire, in which no *Apostle* ( nor Diocesan Bishop ) was otherwise than passively concerned.

¶ I thought now to have drawn to a Close : but I must beg leave to take Notice here of a Passage or two in our *Author's CONCLUSION* ; wherein he seems to intend something *New* of Argument.

Pag. 61. He observes, *We cannot find in all the New Testament the least Insinuation, that after a short Time the Apostolical Power over ordinary Pastors was to cease* : which is the same Argument that Dr. Scott brings and builds much upon ; who speaking of the Apostolick Office says, " Men " must prove it's *repealed* by the same Authority " that establisht it, before they presume to re- " nounce it ; for ( says he ) The Obligation of " Divine Commands is dissolvable only by Divine " *Countermands* : so that tho' GOD had not de- " clared he instituted it for Perpetuity ; yet till " he declare the contrary, the Institution must " bind & prescribe to all Ages & Nations. But methinks, this admits of an easy Answer. For what need is there of an expresse Repeal or formal

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¶ Pag. 19. He makes Pastors & Teachers to be " of the " *second Order of Church-Officers* ; the same with the *Seventy* " *Disciples*. — And Pag. 36. He makes Apostles, Prophets, and Teachers, to be " *different Orders, fixed in the Church*. — See also his 13th and 14th Pages.

Inhibition,



Inhibition, where the *Reason* of the Thing ceaseth; as is apparently the Case before us ! I think it has been sufficiently prov'd, That the Apostolic Power spoken of, was founded in *peculiar* and *extraordinary* Ends and Designs, respecting the Infancy of the Gospel-Dispensation ; That there's nothing in the *Nature* and *Reason* of things requiring the Continuance of it, nor the least Intimation given in *Scripture*, to move us to think it any other than Temporary. But after all I have said, I don't know whether our Author and his Brethren will be convinced. If not, I wish they would go to School to an eminent Divine of their own Church, and a great Ornament of it, though he was not in Communion with them in these Notions ; I mean the Learned Dr. *Barrow*, who freely declares his Judgment, ' That the Apostleship, as such ( *strictly speaking* ) was personal and temporary, and in all respects extraordinary ; conferred in a special manner, design'd for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity & founding of Churches : That the Apostles did not pretend to communicate it : That they did indeed appoint standing Pastors and Teachers in each Church, but not constitute Apostles : and that ( as saith *Bellarmino* ) Bishops have no true Apostolical Authority : That this in its Nature & Design was not communicable to others, &c. Thus Dr. *Barrow* in his Treatise of the Pope's Supremacy † : whose works are publish'd by Arch-

[ 118 ]  
Bishop Tillotson ; and so perhaps we have the Sentiments of this eminent Doctor also here expressed.

Now further,

Pag. 62. Our Author argues against the Presbyterian Principle, from its dangerous Consequence to Religion, as if it open'd a Gap to all Errors, and led to the Subversion of the whole Gospel-Ministry.——This, I suppose, he might think wou'd give us an alarm, and make us look to our selves, and beware how we attempt to shake Episcopacy, lest Presbytery shou'd unhappily fall with it. But I see no Cause for such a Fear. Besure I can see no ground to apprehend any more danger in our affirming the Apostles Authority over Pastors to be wholly & absolutely extraordinary, than in our Author's affirming their unlimited Commission was so. Neither am I able to discern how it may any more, or on any better grounds, be improv'd against the Office of a Presbyter : Nor indeed how it can at all be so improv'd, with any shew of Reason. For the Necessity of a Gospel-Ministry may be evinced by many Arguments of a moral Nature : The Ends and Grounds of it being manifestly such as agree to all Ages of the Church to the End of the World. And then there is the clearest Scripture-Proof imaginable that it was design'd to be perpetual. We have the same Evidence for the perpetual Duration of the Pastoral Office, as we have for its first Institution : whereas no solid Arguments (I think) have as yet been brought to support the Episcopal Claim, either from Reason or Scripture. So that the Presbyterians Renouncing of this, cannot in the least tend

to

to serve the Design of those that are for intirely  
casting off a standing Ministry: and if such have  
nothing better to say in Defense of their Principle,  
than what our Author hath suggested in their be-  
half, we see no occasion for much Fear from this  
Quarter.

¶ AND now having finish'd what I design'd, that  
is, having shown the Weakness of our Author's  
supposed Demonstrations, and the Inconsistency of  
his Account with the Scripture-account of these  
matters; I shall only add, by way of Conclusion, some  
of his own Expostulations (with a little alteration,  
turned upon himself and those of his persuasion)  
in the Spirit of meekness and Love, and calmly in-  
quire (with him) what is the ground of all that  
Noise and Clamour, Hatred and Prejudice, raised  
against them, who are of the Principles, as to the  
Point of Church-Government, which I have been de-  
fending?

'Tis evident we own CHRIST JESUS to be sole  
Lord & Lawgiver to his Church; that he hath Power  
to establish Order and Government therein, and to  
institute what Offices he pleaseth in his spiritual  
Kingdom. These are the Things we earnestly con-  
tend for.

We are fully persuaded, that He, who is of infinite  
Wisdom and Goodness, hath disposed all Affairs re-  
lating to the Government of his Church, in the most  
excellent Method, to promote the Edification and Sal-  
vation of his People. And therefore we cannot con-  
sent, that the Foolishness of Men should inter-  
meddle and alter the Constitutions of Divine Wis-  
dom.

We



We plainly find but one Order of Officers, the Eleven Apostles, left in the Church by CHRIST himself at his Ascension into Heaven : and one Order more, *the seven Deacons*, instituted afterwards by the Apostles under the Conduct of the Spirit of GOD. These two Orders are unquestionably of Divine Institution ; but more we cannot find to be so. We desire to preserve to each of these, all the ordinary Powers they were entrusted with by Divine Appointment ; and not to thrust either of them into Employments, which the wisdom of GOD never allotted to them. We are far from saying that either of these Offices was temporary. We only affirm, that the former of them had some Powers at the beginning, which were extraordinary and temporary, and expired with the Persons they were committed to : but that as to their ordinary Powers, they have been, and shall be succeeded, to the end of the World, by Presbyters or Bishops, whom we every where find in Scripture to be one and the same Order.

And now let any impartially judge, who do most truly assert Christ's Kingly Office, and the Prerogatives of his Crown ; WE, who plead for his Institution, and closely adhere thereunto, and to the Offices which he hath appointed in his Church, without increasing their Number, or adding to, or taking any thing away from, the ordinary Powers, he committed to either of them. Or THEY, who make bold with his Institution, to alter it as they please : who have set up more Officers in the Church, than were appointed by CHRIST and his Apostles ; who call upon those to preach and baptise, whose only Business, by Divine Appointment, is to serve  
Tables :

Tables : and who have cashier'd in a great measure CHRIST's prime Officers and Representatives, and the Churches principal Guides, and have depriv'd the Church very much of the Benefit of these Pledges of her Lord's Care and Kindness, the Pastors and Teachers, which he gave her, when he ascended up to Heaven †: who have intirely wrested the Power of Government, and wou'd take that of Ordination also, out of the Hands of perhaps Ninety nine in an Hundred of Those to whom CHRIST himself by his Commission gave them ; and this only upon a false and groundless Supposition, that the Apostles Authority over Pastors was one of their ordinary Powers, and inherited by Bishops, as an Order of Men by Divine Right superior to Presbyters, and succeeding to the Apostles. The Falseness of which I have already shew'd ; and shall now represent briefly of what dangerous Consequence it is to Religion. — To deny Presbyters the power of Ordination, is in effect to deny the validity of all the Administrations of Those, who are not under the Episcopal Form of Government ; or who, if under it now, yet derive the Succession of their Bishops from such as were ordain'd by Presbyters : which is to number far the biggest part of the Protestant Churches, and in all probability the Church of England it self, among Aliens from the Common-Wealth of Israel, and Strangers from the Covenants of Promise, who have no hope, and are without CHRIST, and without GOD in the World ! — To alledge || that Bishops are the true Successors to the Apostles,

† Vid. Auth. pag. 40.

|| Vid. Auth. pag. 39. 44.

or else they have no Successors at all; and that Presbyters succeed only to the Seventy, having no Claim to the Commission given to the Apostles at our Lord's Ascension, or to the Promise annexed; This surely is to make the Rule and Standard of our Religion uncertain and unfixed, and opens a Gap to all Errors and Confusions. To put Ecclesiastical Government into Lay-Hands, and To set up new Offices paramount to those that CHRIST has appointed, and to alter any of his holy Institutions, What intolerable Presumption is it? — At this Rate and upon the like Pretences, Papists set up several more Officers, particular Cardinals, and paramount to all, the POPE, claiming Apostolical Power and Infallibility, pretending to be CHRIST's Vicar, the great Monarch and visible Head of the Church Catholick; from whom all other Ecclesiastical Ministers derive their Authority; Necessary (say they) for the deciding of Controversies, for preserving the Unity of the Church, and rendring the New-Testament-Church, conformable to the Church of the Old Testament, which had a High Priest above all.

Now if any thus principled cou'd but gain such an Ascendant over the Populace, as to inspire them with this unhappy Notion, and thereby influence them as much in favour of the Romish Papacy, as they have been for the English Prelacy; what should then become of Order in the Church? GOD forbid! That any such wild Caprice should ever seize on a Protestant People! But I make the Supposition to represent thereby the dangerous Consequence of that Principle, That there are by Divine Appointment Bishops of a distinct and superior Order to Pastors and



and Teachers ; always necessary for the Good of the Church, and without which the Apostles have no Successors at all, nor is any Church rightly constituted. For it may be improv'd very much in favour of Popery ; and I think can be defended by no Arguments, but what almost as strongly operate against the Protestant Reformation——. And there may come an unhappy Juncture when the Papacy may come to be thought as needful as Prelacy. For alas ! If the Truth may be told, 'tis greatly to be fear'd, that the Power of Pastors, & the strict Discipline commonly used in Presbyterial Churches, is become intolerable to too many carnal Libertines, whose Language is that, Come, let us break their Bonds asunder, and cast away their Cords from us : and that not a few, who with an uncharitable & bitter Zeal contend for the Episcopal Pre-eminence, have too much of the Roman Leaven in them ; are too sincere Friends to the Papal Supremacy, and only want a favorable Opportunity to vent their Minds, and throw off the Mask : Or at least they may be suppos'd in no little danger of contracting a Reverence and Affection to it ; since this furious Zeal for a difference of Order among Gospel-Ministers, seems to tend by a natural Efficacy to beget in them favorable Thoughts of a Distinction and Subordination among Bishops likewise, and to prepare their Minds to embrace the Notion of a supreme Bishop ; and so to pave the way for their Complete Return to Rome, and most humble Submission to the Sovereign Pontificate.

*How will they be able to answer to GOD and their own Consciences for it? Who have combined together to propagate Doctrines so unscriptural in themselves; so uncharitable and unmerciful in their Consequences; and in their tendency, so fatal to that Order settled by CHRIST in his Church; and who have left no Stone unturned, in their restless Endeavours, to bring the sacred Ministry of Presbyterian Bishops & Pastors into perpetual Contempts, and have industriously set themselves to oppose & frustrate all their Gospel-Administrations; and not only to alienate the minds of poor simple People from those their Rightful Governors and Pastors; but with Noise and Clamour, & bitter Invectives, have too often endeavoured to inspire them with the highest Rage & Fury to commit the most horrid Outrages on their sacred Persons, as good Service done to GOD; and all upon no other account, but their firm adherence unto the Institutions of JESUS CHRIST.*

*I will now only add my sincere wishes, in the very Terms of our Author's own concluding Collect: — Father, forgive them; they know not what they do: Lord, lay not this Sin to their Charge; But mercifully open their Eyes: that they may see the Evil of their Ways, and may be converted to the Way of Truth and Godliness, Peace and Charity, Unity and Order; and be eternally saved, through Jesus Christ our Lord. — To whom, with God the Father, and God the Holy Ghost, be the Kingdom, Power, and Glory for ever. Amen.*

THUS,

**T**HUS, Sir, I have in some measure perform'd  
 what I undertook at your Request ; have  
 made my Remarks upon the most material Pas-  
 sages in the Book you sent me ; and I suppose  
 nothing that might be likely to lead unwary  
 Readers into any considerable Mistakes, hath  
 escap'd a sufficient Notice. The Discourse hath  
 swell'd a great deal beyond my Expectations ;  
 and yet I have wav'd much of what might have  
 been said under several Heads : and have past  
 over divers Things in our *Author*, not unexcepti-  
 onable, as being of lesser Consequence. Though  
 I must confess, I have been now and then almost  
 insensibly drawn to debate some more *minute* Par-  
 ticulars, than I tho't at first to trouble you with  
 any Reflections upon ; and have set too great a  
 Task to your Patience : but I trust your Candour  
 will overlook and excuse this, and all other Im-  
 perfections of my Performance. I have almost  
 wholly confin'd my self to the *Defensive Part*,  
 or at least not meddl'd with any thing ( that I  
 remember ) but what our *Author* has unavoida-  
 bly led me into ; because I was not willing to give  
 any *unnecessary Provocation*. For which Reason  
 also, I have hardly at all allow'd my self to ad-  
 dress the *Passions*, or to write in the *declamatory*  
*Strain*, at least not so much as *some* might per-  
 haps reasonably have expected on this occasion ;  
 especially since our *Author* had set me an *Example*,  
 by mixing so much of *Harangue* with his Argu-  
 ings : for I am sensible, it is no easy matter to  
 write in this Method, without saying such Things  
 as some *others* wou'd think, however true & just,  
 yet



yet *grievous to be born*, and touching too near. I have study'd to preserve a due *Moderation* and *Temper* ; which the Laws both of *Civility* and *Christianity* oblige to : and endeavor'd that nothing might fall from me, that could give offence to any, but such as will be offended at whatever thwarts their own *Opinion* ; of which *Sort of Persons* there are (it may be) too many in all *Parties*. It had been easy to have been *tart* and *severe* in several places, where perhaps there was sufficient *Provocation* given : but I am none of those that love to be always dealing in *Satyr*. And if any Expressions have happen'd to slip from me, that may seem a little too *warm* or *harsh*, I shall be sorry for it.

What Occasion there may be for making any thing of this Nature publick, you are in better Circumstances to judge than I. For, as I have written at *your Desire* ; so my Reasons for it are owing very much to your *Information*. I therefore leave the Matter wholly to your *Prudence* : assuring you, that as I had rather my self suffer, than that the *Truth* shou'd for want of a suitable Defense : So on the other hand, I am unwilling to expose my self needlessly to the *Ill-Will* and *Abuses*, that may possibly arise, if you publish to the World these Papers, which come from,

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S I R,

Decemb. 30.

1723.

Your Sincere Friend, &c.

